

# KOREA JOURNAL

Two Articles on North Korea Today:

Communist North Korea's Unification Plan

Industrial Buildup and Armament in North Korea



Volume 5

Number 10

October 1965

VOL. 5, No. 10 **KOREA JOURNAL** Oct. 1., 1965

*A Bridge Linking Korea and the World*

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Korea Journal is published monthly by the Korean National Commission for Unesco, 9-15, Namchang-dong, Chungku, Seoul. Registration Number, D-161; Date of Registration, February 19, 1964. Publisher: Cho Min-ha; Editor: Lee Hi-chang; Assistant Editors: Paik Syeunggil, Han Ki-hyung; Editorial Advisor: Michael Casey.

All contributions, which must be typewritten, and correspondence regarding contribution and subscription should be addressed to: Editor, Korea Journal, P. O. Box Central 64, Seoul, Korea.

**ABOUT THE COVER:** The cover of this issue is a typical farm scene at this time of the year in Korea. The photo is taken by Lee Kyöng-mo on the way to Ch'unch'ön, the capital city of Kwangwön Province.

## Health Leaders Meet in Seoul To Tackle Regional Problems

by Kim Sung-chin

*The reviewer is director of the Central Tuberculosis Laboratory of the Korean National Tuberculosis Association.*

Not only for those engaged in health affairs, but also for the Korean people as a whole, it is a most significant event that health leaders the world over met here in Seoul last month to discuss an extensive range of health affairs on the occasion of the 16th session of the Committee for the Western Pacific Region, World Health Organization (WHO). At the invitation of the government of the Republic of Korea, the annual meeting of the WHO's branch was held from September 16 through 21, with more than 100 representatives and observers attending.

This was the first time the Republic of Korea has hosted an international conference of an agency operating under the aegis of the United Nations. This occasion also bears greater significance in that WHO leaders and experts had an opportunity to take a close look at health affairs in Korea.

The Republic of Korea has about 28 million inhabitants, and ranks fourth in the world with a population density of 285 per square kilometer. With its rapid increase, it is estimated that Korea's population will double within the next 25 years. The family planning program undertaken by the government aims at reducing the increase rate from 2.9 to 2 percent by 1971. Korea is essentially an agricultural country, where over 60 percent of its people are engaged in farming, and rice is her most important crop. The maximum possible utilization of land has been realized since there is such a

large population on a limited area of arable land.

After Korea's independence in 1945, public health began to function "by" and "for" the people. The Ministry of Health and Social Affairs was established the same year. Korea now has eight medical schools, offering a four-year course in medicine, with more than 600 doctors graduating each year, while a total of 25 nursing schools throughout the country offer three- and four-year courses in basic nursing. There are some 9,000 nurses and 10,000 qualified physicians to serve people throughout the country. A total of 125 hospitals, with more than 10,600 beds, as well as 5,073 clinics, offer medical care. Many of the latter are maintained by private practice.

Although progress is being constantly made Korea still faces many health problems. There is an acute shortage of doctors in rural areas because it is difficult, from the economic point of view, for rural communities to support them. The government subsidizes public doctors and clinics, who offer free-of-charge service, in each "myŏn" (a subdivision of a county) and has established 189 health centers for counties with a population of from 100,000 to 200,000.

In 1963, a cholera epidemic hit Korea. However, since 1964 the government has made specific plans for the prevention of another

outbreak. Other communicable diseases such as typhoid, diphtheria and Japanese encephalitis present a very real problem. Parasitic diseases are widespread which many organizations are working to control. However, because control of these diseases requires much more than immunization, it will take the concerted effort of all agencies, both voluntary and official, as well as the people themselves, to successfully overcome such problems.

World Health Organization assistance began in Korea as early as 1948. From 1948 to 1959, the organization supplied specialists in health and sanitation. In 1959, the first agreement was made between the Korean government and WHO to initiate a malaria pre-eradication survey which in 1962 became a pre-eradication program.

Since 1961, five additional projects have been established. They are leprosy control, TB control, the training of public health personnel, public health administration, and assistance to local health services in a demonstration province (North Ch'ungch'ong Province).

WHO staff members offer technical advice to strengthen the country's existing health programs and at present 15 WHO advisors are serving in Korea. Efforts are being made to coordinate the work of all WHO-assisted projects, and to utilize their respective findings in the overall development of local health services and training programs.

Malaria has always been a curse to people living in rural Korea. When we compare the records concerning malaria morbidity of 10 years ago with present data, a decline can be noted. This is mainly due to the improvement in medical facilities in rural areas.

In order to protect the people living in rural areas from the constant threat of malaria, the government decided in 1959 to thoroughly study the actual malaria situation in Korea. WHO assistance was requested, and given, for this purpose and in 1962, a malaria pre-eradication program was initiated. The United States Eighth Army stationed in Korea is also most interested in the malaria program and provides its support. A malaria eradication service was established and consists now of 33 well-trained technical staff members. The study of the malaria situation in Korea will be completed in the near future, but already satisfactory progress has been made and the possibility of

embarking in the future on a complete eradication program is being studied.

Tuberculosis also is common and feared. For more than 10 years TB has been recognized as the main public health problem in Korea and today more than 100,000 TB patients are under outpatient treatment in the country's network of 189 government health centers. The government runs three TB hospitals and sanatoria for inpatients, providing care for those who need hospitalization or surgical treatment, while drugs for the free treatment inpatients and outpatients are provided by the government or by UNICEF.

Another important aspect of the fight against TB is BCG vaccination. A total of 26 teams work in primary schools all over the country and most schoolchildren have already received BCG vaccinations. Nurses from the health centers go to each myŏn where pre-school children are also vaccinated. Unique cooperation exists between government TB control services and the Korean National Tuberculosis Association (KNTA), a voluntary organization with its own network of TB workers. The Korean people are becoming aware that TB can be prevented by BCG vaccination, and that the disease can be cured with modern drugs. They are learning that TB patients do not necessarily have to go into a hospital, or even to give up work and home life, to receive treatment.

Korea has about 34,000 registered leprosy patients, of whom 20,000 are treated in five national leprosaria and 56 leprosy colonies. The other 14,000 are outpatients cared for by government, private, national and foreign agencies with treatment centers and mobile units. But it is estimated that there are from 70,000 to 80,000 lepers in the country.

Among the patients in national leprosaria are many whose disease has been "arrested," that is, it is no longer contagious. However, most of these cannot be sent home mainly because economic conditions are such that there is no room for them in the community after several years' absence in a leprosarium. The government has therefore transferred many of these "displaced" persons to uncultivated areas where they have been given a piece of land and where houses have been built for them. These communities are called resettlement villages. At present approximately 1,700 "arrested"

patients are living in 10 such villages.

At present the government has no money to finance a nationwide case-finding project to find the 70,000 to 80,000 leprosy victims estimated to be still undiscovered. However, a WHO/UNICEF-assisted detection project has been initiated in a pilot area (200,000 inhabitants) with a high prevalence of the disease. By May 1965 a total of 135,601 persons had been examined and 291 victims of the disease discovered.

A WHO/UNICEF-assisted project was initiated in 1963 to strengthen local health services and to implement a comprehensive and integrated health program in the demonstration province of South Ch'ungch'ōng. The organization and services thus developed will serve for training and observation purposes for national health personnel.

At the city and or county level, 17 health centers have been strengthened with respect to organization, personnel, equipment and supplies. Services include maternal and child health, communicable disease control, improvement of sanitation, public health nursing, health education, vital and health statistics and medical care.

At the myōn level, the plan is to establish 51 health sub-centers, or one health sub-center for every three myōns, with one physician and one public health nurse to serve each 30,000 to 50,000 of the population and so far 15 such centers have been set up. The remaining 36 centers will be established within the next two years.

Since priority has been given to TB control, and since the government is spending a great deal of money on it, it is necessary to know the exact prevalence of the disease in order to make the best use of the money allocated. For this reason, WHO has sent a five-man TB Advisory Team which will remain in Korea for several months in order to study the situa-

tion and attempt to give an accurate picture of the present extent of the TB problem.

WHO is also assisting the National Institute of Health in the field of education and training, and the Water Bureau of Seoul is drafting plans to improve the city water system. Finally, WHO fellowships for study abroad are granted to Korean medical and para-medical personnel to enable them to supplement their knowledge and gain experience from what is being done in other countries.

According to the Korean National Tuberculosis Association, a recent survey on the prevalence of tuberculosis in Korea reveals one pessimistic aspect of national health. The association recently conducted a random sampling of a total of 54 areas throughout the country under the joint sponsorship of the WHO advisory team and the Korean chapter of the United Nations International Children's Emergency Fund (UNICEF).

In the case of Seoul where a total of 3,278 subjects were picked up from various segments of the population, 71 percent or 2,042 persons showed positive signs of the disease. Of the subjects, 6.1 percent or 166 were classified as active to be isolated for treatment.

Estimating the population of the capital city at some 3.5 million, those with tubercular traces in Seoul number some 2.8 million, according to the outcome of the sample survey. The survey also indicates that some 210,000 Seoulites should be immediately isolated for tubercular treatment.

What is particularly feared by health experts is the fact that the number of active tubercular cases has almost doubled, as compared with that from a survey conducted eight years ago showing 3.4 percent. As soon as a sound estimation is made for the entire country, health experts claim, the government should launch a nationwide anti-tuberculosis program jointly sponsored by WHO and UNICEF.

## Chusok Musical Season

### Celebration of Confucius Birthday

by Alan Heyman

Once again, as has been the custom in Korea for over 800 years, devotees of the most celebrated of all Chinese sages, Confucius, gathered together at the Sönggungwan shrine in Seoul on August 31 to pay homage and respect to the great master of learning in the autumnal biannual tribute. The dignified, austere ritual marked the 2516th birthday of Confucius (according to the lunar calendar) in an atmosphere that turned back the clock 100 years and made one forget, for a moment, the 20th century world outside.

Confucius (in Chinese, Kung-fu-tzu, and in Korean, Kong-ja) was born in the year 550 B.C. in the state of Lu, the present province of Shantung, where his tomb can be seen at a place called Ch'u-fou. He was venerated in China and Korea generally by those who belonged to the lettered class. In every prefecture and sub-prefecture there was a temple devoted to him where ceremonies were performed with great pomp twice a year. The Confucian temple at Peking was a spacious and magnificent building covered with a double roof, of yellow glazed tiles, sustained by massive wooden pillars. Like the Tae-söng-jön, the Hall of Great Accomplishment, located at what is today Sönggyungwan University in Seoul, the temple at Peking had three great doors which were wide open at the time of worshipping, and, within, on the north side of the hall facing south, stood the shrine with the tablet bearing the words: "The Most Holy Ancient Sage Confucius." An observation of the inner shrine area, permitted only after the ceremony has been com-



Students of the National Classical Music Institute perform the "Civil Dance" in honor of the 2616th birthday of Confucius.

pleted, reveals large rows of tables bearing offerings of meats of different kinds, grains of all sorts, fruits, wine, incense, silk and satin, plus subsidiary tablets of the sage's disciples and ancient worthies. In Chinese and Korean custom, it is believed that the spirits in whose honor a ceremony is performed descend from heaven to receive the offerings prepared for them. It is on this premise that the ceremony is divided into the following six general parts:

1. Ying Shen—receiving the approaching spirit.
2. Ch'u Hsien—first presentation of the offerings.
3. Ya Hsien—second presentation of the offerings.
4. Chung Hsien—third presentation of the offerings.
5. Ch'e Chuan—removal of the viands.
6. Sung Shen—escorting the

spirit back.

During the ceremony, a hymn is sung to honor Confucius and is divided into six stanzas corresponding to those of the ritual. This hymn, which no longer constitutes a part of the service in Korea, was established according to a decree issued in the eighth year of Ch'ien Lung (A.D. 1743). The same words and the same music are always used, the only difference being the change of *lü* or key-note. The hymn is always sung in the *lü* corresponding to the moon during which the ceremony takes place.

In receiving the approaching spirit, the following words are sung:

*Great is Confucius!  
He perceives things and knows  
them before the time;  
He is in the same order with  
Heaven and Earth;  
The teacher of ten thousand ages.*

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*There were lucky portens, and  
on the unicorn's horn a tuft of silk.  
The rhymes of the song, corres-  
pond to the sounds of metal and  
silk.*

*The sun and moon were unveiled  
to us;*

*Heaven and Earth were made to  
look fresh and joyful."*

The reference to "metal and silk" made above are obviously the musical instruments used in the ceremony, such as the bell chimes (*p'yŏnjong*) and various types of harps or zithers such as the *sul* and *kŭm*.

During the first presentation of offerings, the following is sung:

*I think of thy bright virtue.*

*The jade music ends. The music  
of metal is first heard.*

*Of living men there never was  
one like him;*

*Truly his teaching is in all  
respects complete.*

*The vessels are here with the  
offerings, the same as during thou-  
sands of years.*

*At the spring and autumn equi-  
noxes, on the first of the days whose  
character is 丁 (chŏng),*

*Clear wine is offered.*

*The sweet smell of the sacrifice  
now first rises.*

During the second presentation of the offerings, the following is sung:

*The regular sacrifices should be  
offered without deficiency.*

*The chief sacrificer advances in  
the hall and presents the second  
offering;*

*The harmonious sounds are heard  
of drum and bell;*

*With sincerity the wine cups are  
offered.*

*Reverently and harmoniously  
Approach the sacrificers, men of  
honorable fame.*

*The ceremonies are purifying,  
the music cleanses the heart;*

*They work on each other and  
reach the point of perfect goodness.*

In the third and last presenta-  
tion, the following is sung:

*From antiquity through all the  
ages*

*Primitive men have done this.  
They wore skin hats; they offered  
of the fruit of the ground.*

*How orderly was the music!*

*Only Heaven guides the people;  
Only the Sage conforms his in-  
structions to the day and hour.*

*The moral duties are arranged  
in their proper order.*

*Till now the wooden clapper  
sounds.*

The "wooden clapper" mentioned above probably refers to the *pak*, a type of wooden castanet used to conduct the orchestra in both ritual and court orchestral music.

When the viands are removed from the altar, the following is sung:

*The ancestral teacher said in his  
instructions:*

*'Those who sacrifice obtain hap-  
piness.'*

*Throughout the four seas, in  
students' hall,*

*Who would dare not to be re-  
verential?*

*The ceremony concluded, the  
removal of the offerings is announc-  
ed.*

*Let none be neglectful or show  
want of respect;*

*Let their joy be in him who is  
the source of their culture;*

*Let them remember the poem of  
the beans in the fields, and imitate  
him.*

The "poem of the beans in the fields" mentioned above refers to the *Chung-yŭan-yu-shu*. This is found in the Book of Odes: "The beans grow in the fields. The people gather them. The *ming ling* has a family of grubs. The wasp carries one away on his back. In instructing your children, take care to imitate this good example."

Finally, when the spirit is escort-  
ed back, the following is sung:

*The Fu and Yi mountains are  
very high;*

*The Chu and the Ssu spread  
their waters far,*

*So thy beautiful acts extend their  
influence above and around,*

*Causing benefits without end.*

*Now has been seen the glory of  
the sacrifice;*

*The sacrifice has been made to  
appear great and beautiful.*

*He renovates the thousands of  
our people;*

*He fosters our schools and halls  
for instruction."*

— from J.A. Van Aalst,

"Chinese Music"

The music which is performed during the ceremony, generally clas-  
sified under the heading "Aak," is  
readily distinguishable from other  
forms of Korean court, folk and  
religious music alike. The most  
prominent peculiarity is the manner  
in which the flutes play the single  
sustained note of each measure,  
whereby they bring up the pitch  
in a gradual slur and cut it short  
very rapidly before going on to  
the next note.

According to Dr. Robert A. Gulik, a renowned scholar of the Orient concurrently serving as am-  
bassador of The Netherlands to  
Japan and Korea, the ritual is still  
performed in Red China — where  
Confucius, strangely enough, is  
revered as a national hero — and  
in Japan, at the Confucian shrine  
in Tokyo. In Japan, however, since  
there are no Confucian authorities  
to minister the ritual, the ceremony  
is performed by Shinto priests,  
therefore rendering the service a  
rather un-Confucian atmosphere.

The way from the gate to the  
center of the temple is still, to this  
day, left open for the passage of  
the king and his retinue, although  
he comes no more. With the birth  
of the republic in 1948, it has been  
the duty of the education minister  
to officiate.

The music and dances were per-  
formed, as is customary, by the  
members of the National Classical  
Music Institute, formerly the Royal  
Conservatory of the Yi Dynasty.

PROPOSED RULES & BY-LAWS  
of the  
DEPARTMENT OF COOPERATIVE WORK  
of the  
PRESBYTERIAN CHURCH IN KOREA  
(According to the Mutual Agreement)  
As received in March and amended in June  
and to be finalized in December 1965.

Article I. ORGANIZATION

1. Name.

The name of this Department is: The Department of Cooperative Work of the Presbyterian Church in Korea.

2. Purpose.

The purpose of this Department is to fulfill the Mutual Agreement entered into by the Presbyterian Church in Korea, the United Presbyterian Church in the U.S.A., the Presbyterian Church in the U.S., and the Presbyterian Church of Australia "in order to make more effective in the future their work of the Gospel of Jesus Christ..."

(Words are from Article 1, Preamble.)

3. Location.

This Department shall have Seoul, Korea as its location.

Article II. MEMBERSHIP & OFFICERS

4. Membership.

The Department of Cooperative Work shall be composed as follows:

Two Korean and two missionary co-worker representatives from each area: Kyungki-Kangwon, Choongbuk-Choongnam, Kyungbuk, Kyungnam, Chunbuk, Chunnam.

Three Korean representatives appointed by the General Assembly;

One representative appointed by each of the Cooperating sister Churches.

These 30 members shall be approved by the General Assembly of the Presbyterian Church in Korea. However, when the number of Area Departments is changed, the number of representatives may be changed.

5. Terms of Service

Members shall be elected for terms of three years, except that General Assembly and sister Church representatives shall be elected for one year.

Area Departments at the beginning of the Department of Cooperative Work shall elect their membership by yearly classes so that at least one person comes up for election each year from each Area. Members may serve two terms in succession only. Area representatives to General Assembly Department of Cooperative Work cannot succeed themselves.



In case of a temporary or permanent vacancy occurring among the representatives to the General Assembly's Department of Cooperative Work, the Chairman of the responsible organization concerned shall appoint a temporary substitute who shall serve until the next meeting of that organization.

## 6. Officers

The officers of the Department shall be one chairman, one vice-chairman, one Korean-language secretary and one English-language secretary, and a treasurer. These officers shall serve one year, being elected annually at the September meeting of the year. The treasurer may be elected from those not members of the Department of Cooperative Work.

The Korean and English secretaries, in consultation with the Chairman, shall prepare the work docket of the meeting and shall forward actions of the Department to the bodies concerned.

### THE DUTIES OF THE OFFICERS SHALL BE AS FOLLOWS:

- A. Chairman. The Chairman shall call and preside at meetings of the Department in accord with the Constitution, and may as necessary participate without vote in any committee of the Department.
- B. Vice-Chairman. The Vice-Chairman shall serve in the absence of the Chairman.
- C. Secretaries (one English-language, one Korean). The Secretaries shall handle all correspondence and documents for the Department, and shall record the minutes in Korean and English.
- D. Treasurer. The Treasurer shall administer all financial matters connected with the Department's budgets, and shall disburse funds as authorized by the Department. He shall be elected by the Department.
- E. Auditors. Two Auditors, one Korean and one missionary, shall be appointed to audit the Department's financial records and report at the March meeting.

## Article III. FUNCTIONS & STRUCTURE

### 7. Functions

The function of the Department shall be:

1. Missionary Co-Workers: The Department of Cooperative Work shall approve the assignment of types and places of work of the co-workers from the cooperating sister Churches, the assignment to be subject also to the consent of the missionary co-worker concerned, and it shall also prepare requests to the sister Churches for new workers in the furthering of its task.

2. Cooperative Work Funds: The Department of Cooperative Work shall have jurisdiction over all work funds sent to the Korean Church by the cooperating Churches prepare request budgets to those Churches, and plan and promote the work included in the common task. It shall audit all these funds and their proper use. Designated funds may not be diverted to other uses.

8. Structure and Subcommittees.

The Department shall form subcommittees as follows. These subcommittees may be added to or decreased at the discretion of the Department, and people not members of the Department may be chosen to serve with right to speak without the vote.

"A" Committees

Evangelistic  
Educational  
Medical - Social Welfare

"B" Committees

Personnel and Rules  
Budget - Finance  
Interchurch

As needed, the Department shall prepare detailed instructions for the operation of these subcommittees. This body may organize other temporary committees as needed.

- A. Evangelistic Committee. Is concerned with carrying the Gospel "Beyond the Church". Its concern includes evangelism in such categories as: Rural, Industrial, Student, Military, Prison, Hospital, Police, etc.

It shall study and plan concerning evangelistic work, and administer the pioneer-evangelism funds according to the following rules:

- 1) Pioneer evangelism funds may be used to support a worker at a single church for only 36 months and thereafter the funds may be used to help the worker only if he is caring for two or more churches.
  - 2) When five years have lapsed since the establishment of a new church, it may not receive pioneer evangelism funds.
  - 3) Pioneer evangelism funds may be used for the training of rural church leaders.
  - 4) Each Area shall report on its pioneer evangelistic work at the March meeting.
- B. Educational Committee. Shall deal with Church-related educational institutions including Universities, Colleges, Seminary, Bible Institutes, Secondary Schools, and Bible Clubs. It is also responsible for plans on Publication and Visual Aids Funds. It shall review financial and work reports before proposing new financial appropriations.
- C. Medical-Social Welfare Committee. Shall be responsible for at least the following:
- 1) Developing plans for medical needs.
  - 2) Plans for relief funds while they continue.
  - 3) Plans for use of undesignated gifts for welfare.
  - 4) Plans for martyred worker's children's scholarships while they continue.
  - 5) Plans for rural pastor's children's scholarships.

It shall supervise the use of (relief funds for related institutions according to the following rules:

1) Rules for D.C.W.-approved institutions

- a) To be known as a Presbyterian institution for the purpose of receiving aid from relief and other gifts from abroad, an institution must have on file with the General Assembly Department of Cooperative Work a court-certified copy of its juridical person constitution containing the following provisions:
  - aa. The directors of the juridical person must be approved by the presbytery in whose bounds it is located;
  - bb. The property cannot be mortgaged or sold without presbytery consent;
  - cc. There must be daily Christian devotional exercises in the institutions;
  - dd. The organization must keep accurate accounts and its books must be available for inspection upon request.

2) Institutional grants (for orphanages, widows' or old folks' homes, baby-folds, etc.,)

- a) Institutions receiving aid from the Department must have juridical persons organized according to Department rules (see 1 above), must submit to their related presbytery reports of their work and finances, and (according to government regulations) must not elect relatives of the board chairman to serve on the board.
- b) The superintendent and (important) staff members of an eligible institution must be Christians and members of churches belonging to a D.C.W.-related presbytery.
- c) Institutional grants must not exceed one-third of the quarterly budget for General Relief.
- d) As a rule, seven-tenths of the (quarterly) General Relief budget is to be divided by percentages among the area departments.
- e) Ordinary requests (by an eligible institution) may not exceed \$1,000. in any five-year period.
- f) In case additional aid is required by special emergency, such aid may be granted if the request is endorsed by the Committee and approved by at least two-thirds of the DCW membership.
- g) Receipts and other documentary evidence of grants shall be held by the Area Department, so as to be available for auditing purposes.
- h) In the case of two separate institutions organized under one juridical person, grants of aid may be made separately to each institution independently of each other.

3) Special disaster grants

- a) Cases of emergency occurring in the local area may be granted up to \$300. (This amount to be set aside by each area, for this purpose, from General Relief).
- b) Cases of emergency within Republic of Korea (beyond the \$300. limit) may be granted up to a limit of \$1,000. by a special committee consisting of the Chairman, Vice-Chairman, and Medical-Social Welfare Committee Chairman of the Department, upon recommendation of the Area Medical-Social Welfare Committee) and in consultation with the Commission Representative of the United Presbyterian Church (since these funds are sent to Korea by that Church).

4) Special rehabilitation work grants (i.e., work with former prostitutes, ex-prisoners, others who have met with special difficulty)

- a) Eligible institutions must have their property registered in the name of the Presbytery or Mission juridical person.
- b) In case there is no property involved, the work must be carried on under the Presbytery or the Area Department of Cooperative Work.
- c) The Area Chairman may request aid up to \$500. for such work over a five-year period.
- d) The responsible persons must conduct worship and in other ways demonstrate exemplary lives, in order to be eligible for such aid.

5) Grants to General Assembly - or Mission-operated Work.

- a) Institutions of the General Assembly's Social Welfare Juridical Person, such as Soon Ae Won, Paul Hostel, Calvin Hostel, etc. are eligible.
- b) Social welfare (organizations) operated directly by Missions and under their juridical person, are eligible.
- c) Requests for aid in the repair and maintenance of such work may be approved up to \$2,000. in any five-year period.

6) Rural Church Workers' Children's Scholarships

- a) Purpose. To keep able workers in rural areas and to aid them in the education of their children.
- b) Workers. May be given only to those ordained ministers in rural churches appointed by Presbytery, and the ministers must live in the church area.
- c) Schools. Middle and High Schools, Presbytery-established Bible Institutes, Colleges, and Presbyterian General Assembly Seminary.

d) Children.

- 1) Must be children of ordained ministers, and it shall include grandchildren directly dependent who do not have parents to look after them.
- 2) Children do not qualify who go to school elsewhere when schools exist in their own area, nor those who attend from their own home. Exception: Those who must walk 10 Li or ride 30 Li to school can qualify for aid.
- 3) Those who attend College must maintain a "B" average.
- e) Qualification Procedure: The General Assembly D.C.W. will collect the lists of applicants (according to the above rules) which each Presbytery has submitted through its Area D.C.W., and will decide on the qualifications and amount of aid per person.
- f) Distribution. This scholarship aid will be given twice per year, in March and September.
- g) Effective date. These rules are effective from March, 1966.

7) Disbursement of Medical Relief Funds

- a) Hospitals. Severance, Taegu, Andong, Chungju
- b) Percentage. 30%, 35%, 25%, 10%.
- c) Method. Medical relief will be given after the amount has been decided and a voucher prepared by the medical relief committee.
- d) Applicants: All patients in need.
- e) Limitation. 5,000 won per person at one time.
- f) Special Disbursement: With Medical Relief Committee approval a patient can be treated in another hospital and the amount of relief can be increased also.

D. Personnel Committee. Shall study and plan concerning missionary personnel, shall prepare leadership development plans, shall handle all nominations, and all matters concerning rules and by-laws.

1) Assignment of missionary personnel.

- a) Each Area DCW will prepare and submit a report of their missionary co-worker situation and assignments to the June Meeting of the General Assembly D.C.W.
- b) Each Area DCW will submit a request for new missionary co-workers needed in order of importance, with a job description for each person.

- c) Each Area DCW will present requests for missionary co-worker furloughs a year in advance.
- d) Each Area DCW will present requests for the continued service of those going on furlough.

2) Orientation

Whereas it is recognized that new missionaries will spend two years in language school and will receive orientation help there and by their Mission, it is deemed wise for the DCW to devise basic plans for orienting the new missionaries early concerning life and witness in the Church.

3) Leadership development plans

God seeks to develop the charismatic gifts in a Church, therefore we look beyond mere scholarships to the bigger area of leadership development.

- a) All leadership development applications shall include the endorsement of pastor or presbytery, the request of a church or institution to use the applicant after the studies are completed, and the complete application papers required.
- b) Leadership development applications shall come through the Presbytery or Missionary Fellowship to the local (area) Department of Cooperative Work, and from the Area DCW or the General Assembly office, to the General Assembly Department.
- c) The Department of Cooperative Work shall consider all applications so received through its Personnel Committee once a year (at the June meeting) and shall determine a list of applicants in order of preference for the three overseas Churches.
- d) Study may be in the United States, Australia, Japan, the Philippines, Formosa, or other countries.
- e) The Department shall prepare its list of applicants once a year, and shall hold no list of priorities over from one year to the next year.
- f) When a leadership development recipient has completed his studies abroad and returns to Korea, he shall confer with the Department's Personnel Committee as to his future work in Korea.

4) Elections and committee organization

- a) Officers (of the Department) shall be elected at the September meeting, and the various committees shall be organized at this time. Terms of membership for the General Assembly Department of Cooperative Work shall run from December to November.
- b) Committees each shall consist of 10 members.

5) Minutes

Minutes of the Department are to be distributed to all members of the General Assembly Department of Cooperative Work, Area Departments, to all missionaries and to the General Assembly and Presbytery Moderators, Stated Clerk, and Treasurer.

- E. Interchurch Committee. It shall develop plans for coordinating all financial and policy arrangements with the Interchurch organizations, institutions, and committee.
- F. Finance Committee. It shall be responsible for general oversight of the treasury system of the Department.

Article IV. MEETINGS

9. Regular Meetings

This Department shall have three regular meetings a year, on the Tuesday following the first Sunday of March, June, and December. Changed dates decided by the Department. When extraordinary circumstances compel a change in date the Chairman shall secure the approval of five other members of the Department and must notify all members not less than ten days prior to both the regular date and the new.

- 1) March Meeting: shall include matters concerning audits for preceding year and preparatory budget for the next year.
- 2) June Meeting: shall include matters on personnel, leadership development, special study conferences, relief budget preparation, and DCW report to General Assembly.
- 3) September Meeting: shall elect officers and study the reports and requests for the General Assembly Meeting.
- 4) December Meeting: shall review budget requests for coming year in light of anticipated income.

10. Special Meetings

Special meetings shall be called by the Chairman upon the signed request of six or more members of the Department or the signed request of two or more Area Departments. Notice of time and agenda must be sent out 10 days prior to the meeting.

11. Rules of Order

A quorum for business of this Department shall be a majority of the members with each Area Department represented.

The rules of order shall be those of the General Assembly.

12. Minutes

Minutes of this Department shall be kept in Korean and in English. The Korean shall be the official version of the minutes.

Article V. AREA DEPARTMENTS OF COOPERATIVE WORK

13. Establishment.

There shall be an Area Department of Cooperative Work in each Area. These Area Departments of Cooperative Work shall be composed of representatives sent by the Presbyteries in the area and by the three mission organizations. There shall be six such Area Departments of Cooperative Work at the present time: Kyungki-Kangwon; Choongbuk-Choongnam; Kyungbuk; Kyungnam; Chunbuk; Chunnam. As future circumstances require the number of Area Departments of Cooperative Work may be changed by the decision of the Department of Cooperative Work and the approval of the General Assembly. Combined Area Departments may be formed if deemed necessary.

The Area Departments shall form a constitution patterned after the General Assembly Department of Cooperative Work Constitution and subject to its approval.

14. Appeals

When the Area Department considers an action of this Department to be in violation of the Mutual Agreement or Constitution, it may within one month of the taking of the action submit an appeal for reconsideration to the Department. This appeal shall be submitted in writing to both secretaries, and when they receive it, the action in question shall be suspended until it has been re-voted.

Article IV. RULES

15. Amendments.

Amendments shall be by vote of 2/3 of the members present and approved by 2/3 of the area D.C.W.

Amendments can be made according to Article 5 and 6 of the Mutual Agreement.



*S. Maffett*  
1965

## PARTNERSHIP IN MISSION IN KOREA

by Dr. Donald Black at the  
consultation on partnership in Mission

Seoul, Korea

November 9, 1965

### Introduction:

We have come to the end of almost a year of a new experiment. We are grateful for the hours spent by so many of you in finding new ways of working together. I am sure this has called for many more hours of meeting than many of you had anticipated. We are grateful for what has been accomplished.

Our meeting here is part of a process by which we study and learn together. Each of our Boards has been reexamining its program and policies. The Board of World Missions of the Presbyterian Church in the United States held a consultation at Montreat just three years ago. The findings of that consultation have been very significant, and the Board and Churches have together been studying ways of implementing them. The Commission on Ecumenical Mission and Relations of the United Presbyterian Church went through a process of study which resulted in a presentation of the Advisory Study Report in 1961. Since that time, we have been examining with the Churches the implications of this report. The Board of Missions of the Australian Presbyterian Church have also been examining their policies in various fields, although they have presented no formal study. Out of this sort of study and exploration has come a phrase, "Partnership in Mission." How it applies to the situation in Korea takes study and experiment. We must be ready to adjust, willing to develop new procedures.

In the Ecumenical Review of May 1965, printed here in Korea, Stan Wilson presented an article, "The Policy and Work of Ecumenical Mission." In it he outlined four stages of Mission history:

1. The Mission--this is controlled by a foreign group.
2. The Church Mission cooperation--the foreign group and the national Church are working side by side.
3. The Integration Era--this is where the Mission goes out of existence and its work is integrated into the Church. Our Commission on Ecumenical Mission and Relations has had many different arrangements by which this has taken place. The experience has been different in each place. It has on occasion led to many misunderstandings. We have tried to go beyond this into the fourth period, which we are now calling "Partnership in Mission."
4. Partnership in Mission Era--here we have two or more Churches working together at the missionary task of the Church. We want to speak on this subject today.

We will touch on four subjects:

1. The integrity and selfhood of the Churches involved
2. The areas of partnership
3. The proper use of personnel
4. The designation and reporting of funds.

1965

## I. THE INTEGRITY AND SELFHOOD OF THE CHURCHES INVOLVED

We have respect and affection for the Presbyterian Church of Korea. The ties which bind us as partners are more than eighty years old. We know we are part of the one Body of Christ, and any arrangements we make in working together must express our respect for each other and thus protect the integrity of all the Churches that are involved.

### A. The Church at the Local Level

In India, the rural evangelists were employed under the Mission. At the time of integration, their work was transferred to the Synod and they become known as rural pastors. The budget which paid their salaries was transferred with the responsibility. The rural Church in India is very poor. During the years which followed, there was much talk about self-support. But because the Church was very poor, no progress was made. After ten years, we reviewed the situation and this is what we discovered. First, that these pastors felt no responsibility to the local congregations for, after all, they were supervised by the Synod. The Synod and the pastors felt no real responsibility for each other because the money for these pastors' support came from New York. In fact, we discovered that these rural pastors felt they were the employees of the Commission on Ecumenical Mission and Relations, with its headquarters in the U.S.A. The tragedy of this situation is that the Church could not find its own life and that the very process of trying to help the Church in the pastoral ministry had led to a misunderstanding of the very nature of the Church itself.

In Chile, the Presbyterian Church is a small Church. Our United Presbyterian Church had been assisting it with an annual grant of funds. This was being used to help various pastoral situations, to be used for the administration of the Presbytery and its general work. A dispute arose in this Church and some of it centered around the use of the funds from New York. We discovered, in a consultation similar to this one, that the Church actually believed that we wanted that money coming into the Church in order that we could manipulate its inner life. They asked us if we would be willing to remove all of it and were surprised when we agreed. The question was raised whether these funds could not be redirected into something like Church extension or an outreach evangelism program. Their reply was: "No, not at this time. As long as money is coming into our Church, we cannot find our own life. Let all of it be removed, with the exception of the support for the theological education institution which is just being started. Once this money is out of the life of our Church, then we can work as partners with you in such matters as approach to the university world and Church extension. But as long as this money comes, we cannot find our own life."

In Guatemala, it seems that the local evangelism in some congregations is strong. The people are reaching out to their neighbors and friends. Some congregations support extra preaching points. Of course, no Church is perfect, but there is a sense of responsibility. One also feels that there has developed a sense of responsibility for the Church's life in the Presbytery level. But then when we come to the Synod, the picture is different. The Presbyterian Church should be a drawing together of resources. The congregations have pastors and laymen; these people have funds; this is what they bring into the life of the church. When a congregation comes to the Presbytery, and as Presbyteries come to the Synod or General Assembly level, they bring these resources which can be blended into one total Church program. To use an expression which we have in America, it means that they are bringing their ingredients together to bake a pie. Not in Guatemala. One gained the feeling that when these people came to the Synod level, it was to cut a pie which had been baked in New York. And this can cause divisions within a Church.

## B. The Structure of the Church

In India, as institutions and the institutional work of the Mission were turned over to the Church, the Churches reconsidered their structure. Now the Church Council, and its Executive, includes representatives of the schools and hospitals and other projects which are related to the Synod itself. The very presence of these programs, started by the Missions and financed from abroad, has altered the structure of the Church court. The ecclesiastical meetings have now added a note which makes them like corporation meetings with a business of running schools and clinics, rather than a Church court which must be concerned with the spiritual life of the people.

In Colombia, at the time of integration, when new responsibilities were placed on the Synod, it was indicated that the Synod needed a full-time Secretary. We agreed and offered to support the office. We indicated that we would start with a grant and the Synod would increase its own support. Eventually it would become fully responsible. The grant of money was made to the Synod and they could choose their own man. And this was done. But both the Synod and the man knew that his support came from New York. Therefore, the Secretary's own colleagues began to reject his leadership when he was trying to act in a way he felt to be responsible. Those who disagreed with him said he was New York's man. Finally, one of the Secretaries recommended that the job be a half-time job and that the Synod support it entirely.

In Thailand, the General Secretary of the Church of Christ in Thailand discovered at a meeting of several Churches of Asia that most of the Churches supported their own officials. And when it was revealed that some of his support came from the U.S.A., he was put in a position which made him aware of his need to be supported by his own Church. Last May, when we met at a consultation similar to this, he proposed that the Church begin to take over his support as quickly as possible. In this way, he will always be Thailand's man in any contacts he makes and can never be accused of being a man who is supported and even slightly controlled by New York. The integrity and the selfhood of the Church demand that it support its own administration.

## C. The Churches in Australia and the U.S.A.

The Churches in Australia and the U.S.A. are Churches which are committed to Christ's mission in the whole world. They must be free to use the resources which God has given to them and they feel led by the Holy Spirit.

In Syria-Lebanon, the Mission was integrated into the Church. Then the Church raised the question: "Since the Mission was your 'agent' in Syria-Lebanon, are we not your agent now?" We replied "No" for two reasons. First, the Church in Syria-Lebanon is a Church in its own right. If it acts as an agent for the Church in America, others will think it is our United Presbyterian Church. It must be a Church within its own nation and testify to that among its neighbors. Otherwise, people will say to it: "Are we hearing the voice of Lebanon or an echo of New York?" The second reason for which we said "No" was that the United Presbyterian Church in the United States of America is a Church and no one else can speak for it, even in Lebanon. As we work at this matter of partnership, we must make sure that each of us respects the other, even when we are related as partners in certain Mission activities. The integrity of each Church must be protected.

In Egypt, in the midst of discussion, a pastor said: "You just send us the people and money and we will decide how to use them." His Egyptian colleagues rejected this decision. They treated us as a Church--not as money raisers and recruiters of personnel. We are not just a source of money and people; we are a Church committed to Christ's mission and willing to be partners in that mission with other Churches.

## II. AREAS OF PARTNERSHIP

We have said we would be partners in missionary activity. Let us look at the things that we can do together and remember that these are for all the people of Korea. In Thailand, we were engaged in a consultation similar to this. For quite some time we listened to the need of the Church of Christ in Thailand. And then someone raised the question: "What are the needs of Thailand to which both of us have been called to minister in Christ's name?" You can see that the discussion had to take a different turn when we faced that question. It was a thrilling thing this morning to hear the Moderator in his speech make reference to the needs of Korea and the way in which Christ has called us together to meet them. And as we consider the needs of Korea, let us look at the things which we can do together. These fall into three areas:

### A. The Extension of the Church's Witness and Service into New Areas of Society

1. Industrial Evangelism. This is one which we have already had before us. But society changes and calls for new experiments for research and study. It means a shifting of resources, the setting of a new direction for almost every part of the Church's life. Taiwan, and the Church of Taiwan, asked for some help in getting started in this program. We sent the Rev. George Todd for three years to help them find a way and to conduct experiments. But now the Church is carrying on. Personnel supplied by the other supporting agencies such as the Presbyterian Church in the U.S. are helping it develop this new aspect of its life. We can work together on this sort of an item, but the strategy is to help the Churches meet the industrial world in which they already live, and certainly there is much hope and promise for this in Korea.

2. University world. Here is an area which is exploding in every society. In Indonesia, there are now more universities with an enrollment over one thousand than there were individuals graduated from the universities twenty years ago. But still, as we consider this, we have to consider how we can develop the ways of the Church's ministering to this part of its world. And we must remember that no Church any place in the world has found the answer of how to minister to university students.

3. There is the military community which is so important in the life of Korea.

4. There are new rural areas which are not yet claimed. The plan proposed for evangelizing Korea emphasizes this as a possibility.

### B. The Involvement of the Church in Major Areas of Human Concern Which Have Been Traditional Activities--by this; I mean education, medicine, social service.

We must remember that this is to be directed to all people. In the consultation in Thailand, the question was raised: "What is the purpose of the Church hospitals?" A rural pastor stood and said he felt that the Christian hospitals existed to give medical care for Christians and especially free care for the pastors. The Thai doctor, who was Superintendent of the Medical Committee of a hospital and Chairman of the Medical Committee, answered him. "No," he replied, "We are here for all people. We will make no favorites because they are Christian." Years ago, we rejected the idea of rice Christians; we are not now going to accept penicillin Christians.

As we deal with the institutions involved in this type of work, we must seek ways to root these institutions in the resources of this nation and society. This may be a new pattern of man. We may have to consolidate the involvements which we have. But we cannot permanently rest the life of these institutions on resources from outside the nation.

### C. Strengthen the Church for Witness in the World

These will be limited programs, and again we must try to find the ways in which the Church can make these programs her own responsibility.

1. Theological Education and projects for upgrading the ministry. These will occupy our attention and are something which we can share together, but they should not permanently depend on resources outside the Church.

2. Christian Education and the development of ways to teach the Scriptures to each generation. Here again, we can work together in the development of curriculum and the training of teachers, in the organization of Sunday School and Christian Education programs. But the resources and the activities really belong to the Church.

We have listed areas where we will consider working in partnership. In these areas we would want to discuss with you until we have agreed on the things we would do together. Remember, there are some areas of activity within the Presbyterian Church of Korea where we would not be in partnership. We have no interest in becoming involved in the internal affairs of another Church. But at those points where we share in activities of mission, we want to be responsible partners. This leads to a discussion of the resources we bring; they are personnel and funds.

### III. THE PROPER USE OF PERSONNEL

The greatest resource one Church has to share with another is life. This we share with you when we share our missionary co-workers.

In Syria-Lebanon, when the Mission was gone and the Church assumed responsibility, there was a period of uncertainty. Change brings insecurity. There was a considerable loss of morale among the fraternal workers for two or three years. But the General Secretary of the Church saved the day. Rev. Ibrahim Dagher is a man of warm heart. He was concerned for these Americans placed in the care of his Church. He moved with a pastoral spirit and inspired confidence. It was not easy for either the Church or the Americans during this period. But a sense of responsibility by a Lebanese Church leader saved the situation.

Our people have two things which they bring. The first is vocational competence. They are good doctors, teacher, evangelists, and so forth. In this way, they fit a particular job. Second, they have what we would call a missionary call or missionary intention, a conviction that God wants them here. Now these both must be taken into consideration. In some way these people must be used so that they can express both their vocational competence and their missionary intention. And if the Church cannot really find a way to use them, it should indicate this. It is not fair to a man to keep him in a wrong place simply because courtesy says you should not send him home. But before you do this, we ask that you give him every chance. A personnel Committee in Colombia met during busy Synod days, and yet they gave more than four hours for one man with whom they were having some difficulty in finding a location. They wanted him to have every chance. And his missionary colleagues had to admit that the Church was far more patient than his Mission would have been.

#### IV. THE DESIGNATION AND REPORTING OF FUNDS

The other resource which we bring is that of money. It too comes out of the life of our people, and we must be careful in the way we use it.

We must plan and agree on the things we are going to do together. We know that the major resources of a Christian work in Korea are the resources of the Church here. Korean personnel and Korean funds will carry on the life of the Church. The way the nationwide evangelism campaign has gone is an example. And what we agree to do, together with the resources which we as cooperating Churches bring, must be clearly stated.

The budget requests which are then sent to the cooperating Churches must reflect these agreements. This is not easy. To undertake something new may call for some severe adjustments in budget. Let me give an example from our Commission's experience. We have felt it important to see that personnel in every country represent the many races and nations in the Body of Christ. We have worked out specific agreements in every case which will help these people get to the place where they can serve. They are not appointed by us, but agreements are made in which we are involved, along with the sending and the receiving Church, and all participate in this report. Thus, we assist a Japanese doctor to get to Indonesia, a Filipino nurse to Ethiopia, a Spanish doctor to Africa. This year, we were faced with a difficult decision. Should we continue this and undertake some of the opportunities in this field when we are in a very difficult budget situation? We decided that we would because we are committed to this approach through internationalization of personnel, and therefore we deliberately cut the number of Americans we will appoint in order to help such international efforts. It was not an easy decision, but it reflected our commitment to this ideal.

Once we as cooperating Churches and the Presbyterian Church of Korea agree on a program and see a budget which supports it, we will respond as we are able. And each of our Churches must respond as it feels led by the Holy Spirit. Our resources are then for this program on which we as partners have agreed.

And we therefore request financial reports which will show that the program was carried out; this is responsible partnership. We expect to be responsible in supporting programs; we request reports reflecting the use of these resources.

In Taiwan, a Synod started a new vocational college. They asked us according to Boards to look with favor on requests for funds and personnel. All supporting agencies said that in fairness they could not respond, they are involved in too many schools now. The Synod may go ahead and found that school, but none of the supporting Boards will want either personnel or funds assigned to that institution, and they have made it clear.

Conclusion:

We want to say again that we have the greatest respect for the Presbyterian Church of Korea. I have shared many illustrations because I know all these problems do not now exist in Korea, but I have been asked to share some of the issues of partnership and use illustrations from our experiences in other parts of the world. This we have done. But as we now look at the task in Korea, we will work together and share in a common task, for we have a common purpose to glorify God and do His work.

## KOREAN SCHOOLS REOPEN

SEOUL, KOREA. Sept. 24, 1965. South Korea's Ministry of Education has permitted the reopening of two famous private universities after two weeks of closure for failure to comply with government orders. Yonsei University, which is Protestant-supported, and Korea University had defied an ultimatum demanding immediate purge of students and professors accused by the government of inciting August's violent anti-government riots.

Behind the ultimatum <sup>was</sup> ~~is~~ the Korean government's understandable sensitivity about student demonstrations. It was the students who toppled the Rhee regime in 1960. This year the demonstrators were protesting government passage of a treaty to normalize relations with Japan. The government considers the treaty an economic necessity, ~~but~~ the opposition parties have labeled it a sell-out to Japanese economic imperialism, ~~and~~ Memories of thirty-six years of Japanese colonial oppression and persecution of the church in Korea make emotions run high on this <sup>e</sup> issue.

When this summer's riots began to snowball, therefore, President Chung-hee Park stepped in quickly with a show of military power. Front-line troops, bayonets and garrison law brought the thousands of wildly demonstrating students under control.

Successful in this test of strength, the government next moved to clean up what it considered to be the source of the trouble--"political agitators" on the campuses. Twenty-one professors in eight universities, <sup>several</sup> and hundreds <sup>of</sup> students were black-listed and ordered expelled. ~~Only~~ Most of the schools assured the government of compliance. Only Yonsei and Korea, the nation's two most respected private ~~institutions~~ universities, resisted the government order. They demanded time for independent investigation of the justice of the accusations.

24 Sep. 1965



Korea 2 2 2 2 2 2 2 2 2

As a Yonsei official put it, "If the accused are guilty of breaking government laws, the government should punish them; but if they are to be expelled for breaking university regulations, then the university must be allowed to fix the blame and determine the penalties according to its own procedures. Only so can the academic freedoms of private institutions be preserved."

Yonsei was founded by Presbyterians in 1915, but is now interdenominational. Its president, Dr. T. S. Park, is a Methodist. One of its divisions is a Department of Theology, an undergraduate seminary course, <sup>to</sup> which <sup>has recently been added</sup> ~~is now com-~~ ~~pletely~~ a Graduate School of Theology. Of the University's 4,300 students and 288 professors, nine students and four professors were on the government blacklist. Two of the professors so listed, however, proved to have no connection with Yonsei.

A compromise finally broke the impasse between a government which could not surrender the direction of public order and international policy to students and professors, and the schools which could not surrender the rights of private institutions to government control.

The two schools disciplined a number of the students--two at Yonsei--for inciting to violence. Two professors at Yonsei, and three at Korea University, have voluntarily resigned. School began again on September 18.

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Samuel H. Moffett  
Presbyterian Mission  
APO San Francisco 96301

Dear Ostling: this will indicate that I'm back in Korea, as of the first of September. Will cover the October All-Korea Rally for you in a couple of weeks; and now that I've begun to catch my breath will try to keep up on the news for you. Power to you.

Sam

## KOREAN RURAL LEADERS CONFERENCE

Seoul, Korea. Oct. 19, 1965. 997 delegates from rural Korean churches attended a unique Rural Workers' Conference in Seoul centered on the problem of how the chountry pastor can become self-supporting. Nine of Korea's major Protestant denominations were represented.

In addition to evangelistic and devotional messages from international Christian leaders brought to Korea by World Vision Inc., including its president, Dr. Bob Pierce, Dr. Paul Rees, and Dr. Jose Fajardo of Colombia, South America, the conferance zeroed in on subjects most Christian workers had hitherto neglected. Discussion ranged from techniques of chicken-raising to goat feeding, pig culture and new methods of growing rice.

The vast majority of Korea's seven thousand Protestant congregations are in the economically hard-pressed village churches of the countryside.

The Conference met under the auspices of the Nationwide Evangelistic Campaign, headed by such outstanding Korean Christians as Dr. Harold Hong of the Methodist Seminary, Dr. Kyung-Jik Han of famed Yung-Nak Presbyterian Church, and Dr. Helen Kim, one of the Republic's representatives to the United Nations. It was aided financially by World Vision but planned and managed entirely by Korean leaders.

Some measure of the impact of the conference can bae gauged by its influence in the life of one pastor. Discouraged by his failure to

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make a living for his family in his country church he had written to his son in the city that he was giving up the struggle. He would join his son in Seoul if they could find a piece of land. But first he came to the Rural Workers' Conferance. Today he is back in his village preaching. He is confident that with the lessons learned ~~there~~ from the Conference he can solve his economic problems, without giving up his church.

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Samuel H. Moffett  
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## KOREANS MASS FOR CAMPAIGN RALLY

SEOUL, KOREA, Nov. 10, 1965. Close to 50,000 Koreans, including the Prime Minister of the Republic, Chung Il-Kwon, and the mayor of the capital city, crowded the grandstands of Seoul Stadium and spilled across the baseball diamond for a mass rally climaxing a Nationwide Evangelistic Campaign.

Already more than 8,000 new decisions for Christ have been reached in the intensive crusade which has set as its goal the reaching of every home in Korea with a personal ~~Christ~~ Christian witness and an invitation to believe. About seven per cent of Korea is Christian.

Featured speakers at the rally were Dr. Kyung-Chik Han, of Seoul's 8,000 member Yung Nak Presbyterian Church, representing the Korean churches, and Dr. Leighton Ford of the Presbyterian Church, U.S. representing the cooperating overseas churches and missions. "The dedication and sacrifice of the Korean church is an inspiration to the whole world," said Dr. Ford who is an associate of Billy Graham. The Campaign Chairman is Dr. Harold Hong, president of the Methodist Seminary in Seoul.

Student groups from Christians schools all over the country marched into the huge stadium with banners and flags flying. The combined bands of the Korean Military Academy, Navy and Air Force accompanied a massed choir of college girls.

The campaign, which began last January with three months of intensive preparation of Christians for personal and group witness, has done more than anything <sup>else</sup> in the last fifteen years to bring a renewed sense of unity in Christ to much-divided Korean Protestantism. Five hundred Protestant churches, of all denominations, in the city of Seoul alone, for example, offered their resources for the effort, and the same pattern was evident throughout the country. Over ~~was~~ a million and a half tracts,

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leaflets and news sheets have been distributed.

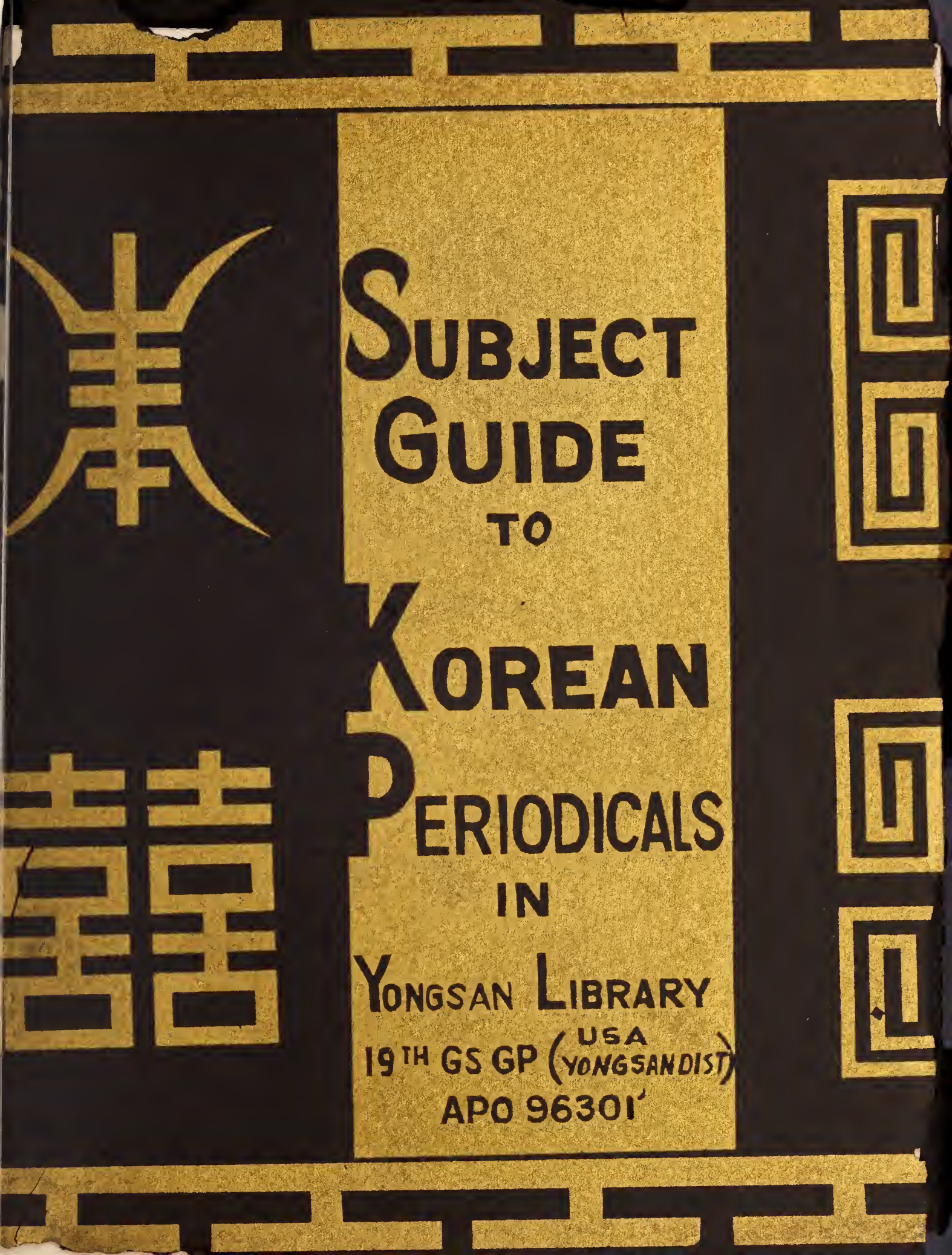
In its declaration of purpose, the Campaign has stressed three goals: hope for the people in Christ; unity of the churches in Christ, and the transformation of society through Christian stewardship. It has been directed entirely by Korean leadership.

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10 Nov. 1965





**SUBJECT  
GUIDE  
TO**

**KOREAN  
PERIODICALS  
IN**

**YONGSAN LIBRARY**  
19<sup>TH</sup> GS GP (USA  
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SUBJECT INDEX

to

PERIODICAL MATERIAL  
on KOREA

in the

YONGSAN SPECIAL SERVICES LIBRARY

Compiled by  
Marion Steele

Special Services Library  
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APO San Francisco 96301



The following is a very informal subject list designed to make a little more available materials about Korea not elsewhere indexed.  
(\*See list of formal indexes below)

There are no author or title entries, and often quite arbitrary entries are used plus many cross references. Within parentheses, after source, there is usually a short phrase to give some clue to the approach to, or content of the article.\*Names of authors are given when the author is well-known to the foreign community and the fact of his authorship is indicative of the authority or value of the article.

Since this indexing was done as time could be taken from other duties, little attempt at logical arrangement of entries, either by time or content within a subject, has been made beyond putting the parts of serially published works in order.

The periodicals covered - except CONTEMPORARY JAPAN and JAPAN QUARTERLY in the general reference collection - are on reference in the KOREA collection at Yongsan Library. Unfortunately library holdings are not always complete. What the library has can be found under main entries in the public catalog.

Partial printed indexes are entered under "INDEXES." Please note also the yearly bibliographic issue of the JOURNAL of ASIAN STUDIES.

\*Scholarly indexes to periodical and other literature about Korea available at the Yongsan Library include:

A PARTIAL BIBLIOGRAPHY OF OCCIDENTAL LITERATURE ON KOREA FROM EARLY TIMES TO 1930; comp. by Horace H. Underwood. Transactions of the RAS, Korea Branch, v. 20, 1931.

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\*Because the list was prepared by hand, on 3 x 5 cards, many abbreviations were used. Apology is hereby made for their lack of consistency. It is hoped that those who consult the index will be able to arrive at their meaning without too much difficulty.

PERIODICALS INDEXED:

ABBREVIATIONS:

AB AGRICULTURAL BIOLOGY  
ARB ASIATIC RESEARCH BULLETIN  
B-KRC BULLETIN OF THE KOREAN RESEARCH CENTER  
CH CHINTAN HAKPO  
CJ COMTE FORARY JAPAN  
FK FREE KOREA  
GS JOURNAL OF THE GEOLOGICAL SOCIETY OF KOREA  
IK IMMUN KWAHAK  
J JUSTICE  
JAn JOURNAL OF ASIAN STUDIES  
JAS JOURNAL OF ASIATIC STUDIES  
J.Z JOURNAL OF APPLIED ZOOLOGY  
JQ JAPAN QUARTERLY  
JSS JOURNAL OF SOCIAL SCIENCES (in Korean)  
KA KOREAN AFFAIRS  
KJ KOREA JOURNAL  
KJB KOREAN JOURNAL OF BOTANY  
KO KOREAN OBSERVER (includes issues under title: Korea informer)  
KP KOREA PHOTO NEWS  
KQ KOREANA QUARTERLY  
KR KOREAN REPORT (includes issues under title: Korean survey)  
KRC-SS KOREAN RESEARCH CENTER. Seminar series.  
KSS KOREAN RESEARCH CENTER. Korean studies series  
KT KOREA TRADE  
MSK MONTHLY STATISTICS OF KOREA (ROK Economic Planning Board)  
MSR MONTHLY STATISTICAL REVIEW (Bank of Korea)  
PEN KOREAN P.E.N.  
RAS ROYAL ASIATIC SOCIETY. Korea Branch. Transactions, 1950-  
VK VOICE OF KOREA (Apr. 1961 to Apr. 1962; bound volume has printed index)

APACL

KR, Jun62, p.26 (8th anniversary)  
KR, Aug62, p.20 (Freedom Center to be erected)  
KJ, Jun62, p.40- (APACL to erect Freedom Center in Seoul)  
KO, J-162, p.22- (APACL meeting)  
KO, Dec62, p.24- (APACL meets in Tokyo)  
KQ, v.4, no.1, p.160- (Keynote speech 1962 Conference)  
KP, summer62, p.10- (Asian anti-Communist League Conference)  
KJ, Feb65, p.41 (story of Freedom Center building)  
KR, J-M65, p.11 (Freedom Center dedicated)

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AGRICULTURE see also LAND REFORM

- KA, v.1, no.1, p.17- (and the 5-yr. plan)  
KA, v.2, no.2, p.222- (affect of U.S. surpluses on)  
KQ, v.1, no.1, p.113- (problems today)  
KQ, v.4, no.2, p.45- (National Agriculture Cooperation Federation)  
KQ, v.1, no.1, p.113- (problems today)  
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KJ, Jun62, p.36- (cooperatives)  
KP, Winter61, p.70- (New govt's plans)  
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KO, Sep63, p.32- (How is rural development?)  
KJ, Dec64, p.21- (Agri. aspects of rural development)  
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Eng. resume p.147-)  
  
FK, Jan60, p.20 (irrigation project - Ki Ho reservoir)  
KP, Winter65, p.31 (Brief summary)  
KSS, v.8 (hist. of irrigation in Yi. Eng. sum.)

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FK, Jan60, p.22 (community)

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- KJ, Feb62, p.18-  
KJ, Jul62, p.27- (scholarships for 4-H clubbers)  
KR, Jan64, p.27- (form officials trained in terracing)  
KR, Oct57, p.10- (plea for help)

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- CH, Aug63, p.131- (Stone industry of Polssong-ri Eng. resume)

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KR, -63, p.28- (development of K. dwelling house)  
KP, Winter62, p.29- (ondol floor)

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- KP, Autumn62, p.20- (Army)  
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KO, May62, p.31- (Lemmitzer, Stahr, Chang, etc.)  
KO, May62, p.32- (form training for reservists)  
US, 1959, p.66- (notes on Koryo mil. units)  
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KR, Apr55, p.3- (ROK Army chaplaincy)  
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KR, Nov57, p.11- (Cradle of the ROK Army, Nonsan)  
KR, Oct57, p.6- (ROK Marines)  
FK, Jan60, p.16 (combat-ready ROKA 3d Corps)

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- K., v.2, no.3-4, p.282- (violation of)  
KQ, v.1, no.1, p.40- (problems of)  
KJ, Aug63, p.17- (Panmunjom)  
KJ, Nov63, p.17- p.19- (violations. Panmunjom)  
KO, Jul63, p.16-  
KO, Aug63, p.17- & p.20 (uneasiness lingers...)  
KR, Jun63, p.13- (Moral defeat - by Mark Clark)  
KR, Jul63, p.11- (DMZ closed even for Xmas)  
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p.27 (truce violations & general conditions)  
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KR, Nov55, p.3- (News items, 2 defect to ROK, etc.)  
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- KQ, v.2, no.1, p.100- (subjective jottings on, by Dr. R. Hertz)  
KJ, Dec61, p.22- (10th National Art Exhibition)  
KJ, May62, p.31- (contemp. art exhibition)  
KJ, Jun62, p.29- (May art awards)  
KJ, Sept62, p.41- (Exhibit returns from Europe)  
KJ, Nov62, p.24- (11th National Art Exhibition)  
KJ, Dec62, p.21- (Art treasures exhibit, illus.)  
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KJ, Jan63, p.28- (Ex of 24 artists who died in last 30 yrs)

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- KJ, Mar63, p.30- (modern prints. Kang Hwan-sop illus.)  
 KJ, Apr63, p.25- (Print exhibition)  
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 KJ, Jul63, p.16- (Sinsang. art ex.)  
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           p.11- (K. paintings. good illus.)  
 KR, Dec57, p.7- (Exhibit for U.S.)  
 KP, Summer62, p.36 (Kimsou)  
           p.67 (International Freedom Exhibition)  
 KP, Winter62, p.32- (11th National Art Exhibition)  
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 KP, Spring65, p.13- (Artist Lee Eung-no)  
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 KP, Winter65, p.28- (14th National art ex.)  
           p.38- (K. artists acclaimed at Sao Paulo)  
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 KO, Sep63, p.19- (Miss Kee Yong-Cho)  
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           p.53- (12th Ann. Natl Art Ex)  
 KJ, Jul64, p.35- (Hoku-hoe's 2d exhibition)  
           p.40- (Kim, Chang-Mak wins French gold medal)  
                   (ancient cultural articles found in Taegu)  
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 KJ, Jun65, p.34- (Painter Pak Su-kun, 1914-1965)  
 KJ, Jul65, p.32- (Pae Ryom-his life and art)  
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 KJ, Nov65, p.1- (several articles on the 14th Natl Art Ex.)  
           also, p.21-

- KJ, Dec65, p.38- (Exhib. of Congress for Cultural Freedom and Lee Dae-won's exhibition)  
 CH, Oct60, p.41- (Koguryo tombs with wall paintings, Eng. res.)  
 J.S, v.7, no.3, p.53- (topics from early Korean art. Eng. res.)  
 KJ, May65, p.19-48 (Unified Silla Art - several articles)

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- KJ, Apr62, p.34- (Janggol products, grass or rush)  
 KJ, Nov62, p.28- (at 11th Natl Art Exhibition)  
 KJ, Aug63, p.22- (Yi ...)  
 KJ, Mar64, p.18- (dolls, straw)  
 KP, Autumn62, p.34- (winning wide popularity)  
 KO, Jul63, p.29- (embroidery for world export)  
 p.48- (handicrafts-history of)  
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- KJ, Jan62, p.18- (aid to schools)  
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 KR, Jun62, p.24 (grants \$73,000 to SNU)

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- KJ, Feb62, p.34- (Chomsongdae)

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- KJ, Jun63, p.33- (Literature and art ...)  
 KJ, Jul63, p.34- (Cultural ...)  
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 KR, Aug62, p.18- (Seoul's cultural prizes, 1962)  
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 KR, J-163, p.25 (K. leprologist receives World Vision a.)  
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- KQ, v.1, no.2, p.82- (development of modern sys.)  
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1.3. ARB has bibliographical notes at end of each issue, on Korean books.

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- KJB - Library has: Oct58, Apr&Oct59, Apr&Oct60, technical material - abstracts in English, illustrations - not very good.
- KP, Aut-Win64, p.32 (Chejudo plants)

BRIDGES

- KJ, Sep64, p.32 (2 new Han River bridges planned)
- KR, J-165, p.28 (2d Han River bridge opens)

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BUDDHISM AND BUDDHISM see also PAGODAS, TEMPLES, ETC.

- J.S, v.6, no.2, p.127- (Silla period, pt.3. in Korean)
- KJ, Mar62, p.32- (Tripitaka Koreana)
- KJ, Aug62, p.37- (3 stone Buddha images; illus)
- KJ, Jan64, p.34- (sun B. in K) (This is Zen in K)
- KJ, Mar64, p.41- (" pt.2)
- KJ, Apr64, p.32- (" pt.3)
- KJ, May64, p.4- (several articles)
- p.31- (Sun Buddhism in K, pt.4)
- KJ, Jun64, p.28- (" " " " pt.5(last))
- KP, spring63, p.20- (Tripitaka Koreana)
- R.S, 1951, p.62- (More natl treasures)
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- B-KRC, May60, p.11-

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- KJ, Jun64, p.31- (Venerable Bojo)  
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- J.Z, Sep60, p.44- (from Dok-yu Mt. illus. summary in Eng.)

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- KJ, Mar64, p.13-  
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- KR, J-J59, p.10- (Korean cartoonists ...)

CATHOLIC CHURCH

- KQ, v.2, no.1, p.105- (Significance of Catholicism in Korea)  
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- R.S, 1959, p.32- (in Yi Dynasty)  
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KR, Jan63, p.26 (Census figures released)  
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PROTESTANT CHURCHES

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Confucianism)

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 KQ, v.2, no.1, p.93- (Western lit. and modern K. lit.)

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- KQ, v.4, no.2, p.134- (development of modern K. lit.)  
 KJ, Aug62, p.8- (several articles)  
 KJ, Jan63, p.5- (several articles)  
 KJ, May63, p.25- (determinism in K. lit.)  
 KJ, Jun63, p.23- (comparative approach to)  
 KJ, Aug63, p.30- (contribution of literature and  
 arts to modernization. K. Rutt)  
 KQ, v.5, no.3, p.58- (women writers)  
 KJ, Nov63, p.33- (main postwar currents)  
 KJ, Sep64, p.12- (literary trends)  
 KO, Sep62, p.46- (prize winners)  
 KO, Dec62, p.68- (postwar (1950-53). K. literature)  
 KO, Dec62, p.70- (development of K. lit.)  
 KO, Nov63, p.28- (Korean society as revealed in Korean novels)  
 ARB, Oct64, p.1- (comparative approach to)  
 Kit, Feb62, p.8- (short history of modern K. lit.)  
 KQ, v.6, no.3, p.61- (essay on modern K. lit.)  
 PEN, Apr64, p.1- (essays)  
 PEN, Nov64, p.20- (Liu Hsieh and his literary theories.  
 Eng. resume)  
 JAS, v.7, no.2, p.93- (comparative study of Hyangak Chabyong and  
 the Tanghui. Eng. res.)  
 p.125- (problems of teaching K. lit. in the West)  
 JAS, v.8, no.3, p.151-

MAMMALS

- JAZ, Feb58, p.5- Mammals in Quclhart Is...  
 (resume in English)

MANMERS AND CUSTOMS see SOCIAL LIFE AND CUSTOMS

MANUFACTURING see INDUSTRIES

MAPS

- KQ, v.2, no.1, p.144- (Ding kook ji-do, on The map of Korea)

MARRIAGE see also FAMILY

- B-KAC, Dec62, p.24- (Factors affecting mate selection in Korea)  
 B-KAC, Jun63, p.45- (Internatl marriage & divorce with ref. to  
 the Korean conflict rules)  
 KSS, 1958- (a study of marriage & divorce under new  
 Civil Code. Eng. sum.)  
 Kit, Apr58, p.4- (marriage & the family)  
 Kit, N-Dec2, p.29- (includes description of ceremonies)  
 KQ, v.5, no.4, p.127- (international m. & divorce)  
 KP, summer65, p.36- (traditional wedding customs)

MARTYRS, CHRISTIAN see CHRISTIANITY

MEDICINE see also HEALTH

- KJ, Dec62, p.5- (several articles)  
 KJ, Jan63, p.30- (ginseng, & oriental med. in general)

MEDICINE (cont.)

KO, Jan 62, p.65-  
KO, Dec 62, p.57-  
KSSCO, v.9-

KI, Jun 62, p.26  
KR, S-062, p.24  
KI, Sep 63, p.27  
JAS, v.6, no.2, p.169-

KI, p.28  
p.29  
KP, autumn 65, p.31  
KO, May 62, p.33-

(cancer in K.)  
(medicine & pharmacy)  
(Influence of Western & middle Asian  
medicine on development of K. medicine.  
(Yonsei dedicates Med. Center) Eng. sum.)  
(Incephalitis toll 376)  
(Ch'lora claims 34 lives)  
(Medicinal herbs; botanical descriptions in  
Chinese, idu, etc. no English)  
(Scandinavian aid extended)  
(Amuteo Center (Yonsei) dedicated)  
(Cancer remedy-Dr. Byung Ho Chin)  
(Asian flu closes schools)

NET WORK

KJ, Oct 64, p.18-  
KJ, May 65, p.44-

(Koryo period)  
(Unified Silla period)

METEOROLOGY see WEATHER

MILITARY ACADEMIES

KP, spring 62, p.28-  
KP, " 63, p.17-  
p.22-

(graduation exercises)  
( " " )  
(Naval cadets annual cruise)

MILITARY AID see ECONOMIC ASSISTANCE

MILITARY GOVERNMENT see POLITICS AND GOVERNMENT

MINES AND MINERAL RESOURCES see also TUNGSTEN; GEOLOGY; ULSAN; PETROLEUM

KJ, Feb 64, p.45-  
KR, Apr 62, p.14  
KI, May 62, p.13  
KP, winter 65, p.31  
KI, Feb 61, p.6-

(drilling planned to locate minerals)  
(new resources found)  
(brief summary)  
(Korea's mineral resources)

MISSIONS see CHRISTIANITY

MIXED-BLOOD CHILDREN see U.S. AND KOREA

MODERNIZATION

CH, Dec 62, p.195-  
KRB, Nov 63, p.1-  
JAS, v.7, no.4, p.87-  
KQ, v.5, no.2, p.56-  
KQ, v.7, no.1, p.111-  
p.126-  
KO, Aug 63, p.45-  
KI, Jan 63, p.21-  
KI, Jan 64, p.11-

(on the modernization of Korea no Eng. sum.)  
(n. of Korean politics)  
(n. tasks in Asia. Eng. sum.)  
(problems of absorbing new ways)  
(process of K. administrative modernization)  
(n. of theater, moving picture & music in K.,  
1890's on)  
(in literature, movies, newspapers, radio  
etc.)  
(advances since revolution)

MODERNIZATION (cont.)

ARB, J-865, p.1-30

(list of papers presented at conference, & several speeches)

KU, J-865, p.25

(Internatl Conf. on Problems of Mod. meets at Walker Hill, July 1965)

KQ, v.5, no.3, p.30-

(Seminar: Modernization process in Korea. 5 articles)

KQ, v.5, no.4, p.28-

(n. in K. & a new leading force)

KQ, v.6, no.3, p.42-

(farm modernization in K.)

KQ, v.7, no.2, p.135-

(n. of K. & the May Revolution)

ARB, Mar64, p.1-

(In respectus for Internatl Congress on problems of meeting July 1965)

KJ, Aug63, p.27-

(K. modernization)

MONEY see FINANCE

MONUMENTS

KU, J-865, p.20

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MOUNTAINS AND MOUNTAINCLIMBING

KJ, Jul62, p.28-

(Kyung Hee U. Himalaya Expedition)

KJ, Sep63, p.26-

(Korean mts.)

KF, spring62, p.62-

(Mt. Paek-Tu claimed by China)

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KJ, May62, p.14-

(9th Asian Film Festival)

KJ, Jun62, p.25-

(consol rang)

KP, winter61, p.62-

(9th Asian Film Festival)

KP, spring62, p.53-

(story of The wedding day)

KP, summer62, p.19-

(9th Asian Film Festival)

KP, autumn62, p.36-

(The last day)

KO, Jan62, p.26-

(l'affaire a trois)

KO, Dec62, p.46- & p.48-52

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KJ, Jul64, p.37-

(Export of K. films)

KJ, Jun64, p.26-

(Dev. of post war motion pictures)

KQ, v.7, no.1, p.126-

(summary of dev. of theater, m. & music in K. 1890's on)

KU, Feb62, p.21

(Prince Yonsen, reviewed by n. Nutt)

KU, Mar62, p.15

(production figures for post-war K.)

KU, Apr62, p.20

(Korean stars best in Asia)

KU, Apr62, p.14

(Wedding Day wins award)

KP, spring65, p.16

(Sanyng the mute)

KP, autumn65, p.20

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KP, winter65, p.21

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MUSIC see SHAMNISMA

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KU, v.1, no.3, p.275-

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KJ, Nov61, p.26-

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- KJ, Jun62, p.28-  
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 JAS, v.7, no.3, p.69-  
 KQ, v.7, no.1, p.126-  
 (International Music Festival)  
 (several articles)  
 (creative ideas in K. classical m.)  
 (Seoul Redwind Quintet)  
 (Seoul Philharmonic Orchestra J. Wade's  
 "suite")  
 (Hohanness conducts;  
 his opinion of K. music)  
 (court music)  
 (Internatl Music Festival)  
 (Seoul Philharmonic Orchestra)  
 (KBS Sym. Orch. & Lim An-sik)  
 (Philharmonic concert. Fidler, Kim)  
 (Arirang troupe to tour US & Europe)  
 (Lee Sang-kun's symphony #3)  
 (Orphans' Choir - Sun Byung-he Chorus)  
 (1st Internatl Music Festival)  
 (classical music of K.)  
 (Hansen music shell)  
 (old and new music)  
 (3d Seoul Internatl Music Festival)  
 (Children's Choir achieves world  
 reputation. Orchestras)  
 (Sahn Chun Li dancers and musicians)  
 (musical performances represented in  
 tomb wall-paintings. Eng. res.)  
 (study of T'zu. Eng. resume)  
 (music and the postwar generation)  
 (postwar jazz)  
 (folk music orchestra, Seoul)  
 (KBS fall concert. Composer Jeong  
 Yoon-joo)  
 (London Symphony Orchestra)  
 (music declared "invisible cultural  
 treasure")  
 (orchestral concerts, and young  
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 (KBS concert. Soprano Lee. black  
 crane harp)  
 (Seoul Philharmonic back from Japan)  
 (modern music concert)  
 (Maestro Wen and Korea's music)  
 (Fiedler in Korea. Sibelius' centennial)  
 (death of Eakty Ahn. Jazz concerto)  
 (Natl Folkarts contest. KBS features  
 new works by three composers)  
 (J. Wade's Overture to The martyred)  
 (study of the yambul. Eng. res.)  
 (summary of the development of theater,  
 moving pictures and music in Korea,  
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## MUSIC (cont.)

KR, Dec63, p.14-	(K. music under spotlight)
KR, Dec61, p.21	(Orphan Choir in U.S.)
KR, Feb62, p.22-	(Korea's <u>new</u> music)
KR, J-S64, p.20	(K. girl pianist's debut at Carnegie Hall)
KR, Nov57, p.17	(New Municipal Symphony Orchestra)
KR, May59, p.5-	(Musical interchange, by J. Wade)
p.7-	(Musicians of the Silla Dynasty)
KR, A-J65, p.20	(3d tour for Orphan Choir)
KP, summer65, p.30	(composer I-Sang Yun)
p.26	(K's traditional music)
KP, autumn65, p.29	(Deaf-mute band wins high praise)
KP, winter65, p.26	(Han Tong Il wins piano prize)

## MUSICAL INSTRUMENTS

KJ, Sep62, p.42-	
KO, Aug63, p.56-	
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KP, summer65, p.26	(K's traditional music)
KJ, Apr65, p.36-	("black crane" harp)

## JAMES

KP, winter61, p.32-	(Kims, Lees, Paks)
KR, Jun62, p.27-	(persons and places. (Sorabol-p.30))
B-KRC, Dec63, p.29-	(Kinship terminology)

## NATIONAL CONSTRUCTION SERVICE PROGRAM

KR, Apr61, p.7-

## NATIONAL REHABILITATION CENTER, TONGMAE

KR, Mar56, p.10-	(operated by Ministry of Health, aided by UNKRA & A-K Foundation)
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## NATIONAL RESEARCH CENTER

KJ, Aug64, p.36-	(Plans for)
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## NATIONAL TREASURES

KP, spring65, p.18-	(#s 1-5)
KP, summer65, p.12-	(#s 6-13)
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KP, winter65, p.16-	(#s 20-27)

## NEW YEAR'S DAY see FESTIVALS

## NEWS IN SUMMARY

KJ has monthly summary.  
KR has monthly "people of the month."  
KP has monthly "photo news."

NEWSPAPERS see JOURNALISM

NORTH KOREA see also COMMUNISM

- KA, v.2, no.2, p.130-198  
JAS, v.6, no.2, p.1- (N.K. constitution. Eng. resume, p.25-)  
KQ, v.5, no.2, p.35- (Sino-Soviet dispute and... )  
KP, spring62, p.46- ("puppet regime")  
KO, Sep62, p.61-  
JAS, v.7, no.2, p.1- (cabinet admin., econ. & judicial structures.  
Eng. resume)  
KJ, Mar65, p.33- (Gov't structure of N.K.)  
KJ, Oct65, p.8- (Industry & armament in N.K.)  
JAS, v.7, no.3, p.1- (status, history & character of N.K. communist  
party. Eng. resume)  
KR, Dec63, p.21- (N.K. & Sino-Soviet dispute)  
KR, Apr62, p.19- (communist tyranny in)  
KR, May62, p.19- (communist exploitation in)  
KR, J-63, p.21- (communist distortion of K. history)  
KR, Jan64, p.21- (Kim's dictatorship weakening?)  
VK, Aug61, p.1- (N.K. signs treaties w/USSR & China.)  
FK, Jan60, p.12- ("deportees" leave Japan for NK)

NUCLEAR ENERGY

- KO, May62, p.81- (Korea's 1st nuclear reactor)  
KJ, Apr65, p.13- (peaceful uses of)  
KR, Apr62, p.13- (atomic reactor dedicated)

NURSES AND NURSING

- KJ, Dec62, p.16-

OCEANOGRAPHY see FISHERIES

OLIVE TREE CULT see CHRISTIAN TOWN

OLYMPIC GAMES, 1964

- KO, J-62, p.59-  
KR, Jun63, p.26 (Hongkong talks fail)  
KR, F-64, p.29 (8,019 O.tickets allotted to K.)  
KR, J-64, p.27 (234 athletes to go to Games)  
KP, Aut-Win64, p.30- (K. athletes compete)  
p.34- (father meets daughter after 14 yrs)

OPERA

- KJ, Dec62, p.25- (Don Giovanni)  
KJ, Apr63, p.24- (Korean opera)  
KJ, Jun63, p.19-  
KJ, Jul63, p.14- (Un ballo in maschera)  
p.15- (Festival of vocal artists)  
KR, Oct58, p.12 (Choonhyang - success)  
KP, winter62, p.34 (Don Giovanni)

OPERA (cont.)

- KJ, Dec64, p.28- (La Tosca; soprano Hwang)  
KJ, Jun65, p.36 (La Boheme)  
KJ, Dec65, p.32 (Aida well done; future of opera in K.)

ORPHANS AND ORPHANAGES

- KR, Apr58, p.10- (families in Chungcheong Nampo foster parents to war orphans)  
KR, Jan58, p.10- (imaginative reconstruction)  
KR, Jan63, p.25 (11,900 orphans find homes, 1962)  
KR, O-N63, p.20 (Samsung Orphanage, Chonju)  
KR, May54, p.10- (parents for K's lost children)  
KR, A-S55, p.11 (Christian Children's Fund)  
KR, J-S65, p.24- (procedure for adopting a K. child)

PEN CLUB

- KJ, Jun62, p.41- (symposium)  
KP, summer62, p.42 (PEN meeting in Seoul)

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- KO, May62, p.69-

PAGODAS

- KJ, Apr62, p.36- (2 in Seoul: Kyongchon-sa and Wongak-sa)  
KJ, Oct62, p.33- (oldest, Paekche relic)  
KJ, Mar64, p.38- (gift to Kennedy family)

PAINTINGS see ART

PALACES

- KJ, Jul62, p.35- (ancient palaces in Seoul)  
KJ, Aug63, p.8- (ancient palaces in Seoul)  
RAS, 1951, p.3- (in Seoul)  
KR, F-M64, p.21- (ancient palaces in Seoul)

PANMUNJOM see ARMISTICE

PARHAE (FOHAI, COUNTRY, 7TH - 10TH CENT., NORTH OF YALU)

- RAS, 1961(Apr) p.65-

PEACE LINE see FISHERIES

PERIODICALS see JOURNALISM

PERSONALITIES

- KJ has page of, in most issues.

PERSONNEL MANAGEMENT

KQ, v.3, no.1, p.97-

KSS61, v.11 -

(in manufacturing industries)

(Historical development of bureaucracy in K.  
Eng. sum.)

KQ, v.5, no.4, p.67-

(development of managers)

PETROLEUM see also GEOLOGY; ULSAN

GS, Aug64, p.35-

(oily material-containing formation in  
Haenam area, Jeolla Namdo. Eng. abst.)

PHARMACY

KJ, Dec62, p.13 & p.20

(education & industry)

KO, Dec62, p.57-

(medicine & pharmacy)

PHILOSOPHY

JAS, v.4, no.1, p.299-

(Hist. of K. thought. pt.2. middle ages. -  
Korean only)

JAS, v.7, no.3, p.149-

(pt.3. The modern ages. Korean only)

KQ, v.2, no.1, p.72-

(tradition of K. thought)

KQ, v.4, no.1, p.151-

(origins of K. thought)

KQ, v.4, no.2, p.117-

(K. thought)

KJ, Mar62, p.5-

(3 articles)

KJ, Jan63, p.25-

(Real Learning School, Yu Hyang-won)

KJ, Mar63, p.23-

(phil. foundation of K. civilization (1))

KJ, Apr63, p.27-

(phil. foundation of K. civilization (2))

JAN, May57, p.377-

(Chong Ta-san - K's intellectual history)

JAS, v.7, no.2, p.151-

(on the highest principle of moral and  
ethical practice. Eng. resomme)

KJ, Dec64, p.4-

(post war (1950-53) tho't and ethics)

KJ, Feb65, p.4-

(appeal to Koreans to improve K.)

ARB, J-A64, p.1-

(K. society in light of philosophy)

CH, Aug59, p.99-

(meaning of "Sil-hak" in Yi times. Eng. sum.)

JAS, v.7, no.3, p.22-

(self-awareness urgently needed in K.)

KQ, v.5, no.3, p.113-

(Koreans' way of thinking)

KQ, v.6, no.2, p.82-

(thinking & religion of K. people)

PHOTOGRAPHY

KO, Dec62, p.20-

KR - has monthly pictorial section

KP - excellent pictures

PHYSICAL EDUCATION

KJ, Nov62, p.9-

PLANTS see BOTAMY

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POETRY

- KA, v.1, no.3, p.227-234  
 KA, v.2, no.1, p.61-  
 KQ, v.3, no.1, p.160- (Kim So-wol)  
 KJ, Aug62, p.14- (Korean poetry today.)  
 KJ, Jan63, p.8, 11, 15- (several articles)  
 KJ, Mar63, p.36- (poems)  
 KJ, Jul63, p.13 and 37 (poems)  
 KJ, Apr64, p.4- (several articles on sijo)  
 RAS, 1958, p.1- (Sijo, by R. Rutt)  
 RAS, 1960(Apr) p.42-  
 IK, Jun62, p.435- (Night and rain. Compares a Frost poem and one by Cho Iyong-hwa)  
 KJ, Aug65, p.49- (4 poems by Yu Chi-hwan)  
 JAS, v.7, no.2, p.125- (Hyangak Chabyong & the Tanghui. Eng. res.)  
 JAS, v.7, no.3, p.105- (study of K. verse literature, I. No Eng. sum.)  
 JAS, v.7, no.4, p.191- (study of K. verse literature, II. No Eng. sum.)  
 KR, Nov58, p.6- (poetry contest)  
 KR, Oct58, p.9 (poem: One thing serene... )  
 KR, Apr58, p.8 (poem: Spring in Korean fields)  
 KR, J-J60, p.10- (sijo)  
 KR, Feb55, p.8- (sijo)  
 KP, spring65, p.17 (1st poem written in hangul)  
 KP, summer65, p.34 (poem: Hands, by Kwang-rim Kim)  
 PEN, Apr64, p.15- (poems)  
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 PEN, Jun65, p.5, p.11, p.17-18 (poems)  
 KP, winter65, p.24 (mirror, by Yi Sang)  
 KJ, Feb65, p.15- (4 poems, by Pak Tu-jin)  
 KJ, Apr65, p.23- (5 poems, by Pak Mok-wol)  
 KJ, May65, p.8- (poems by Pyun Yung-no)  
 KJ, Jun65, p.25- (4 poems, by Cho Chi-hun)  
 KJ, Sep65, p.18- (3 poems, by Yun Dong-ju)  
 KJ, Oct65, p.19- (5 poems, by Suh Jong-ju)  
 KJ, Dec65, p.16- (2 poems, by Pak Tae-jin)

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POLICE

- KP, winter61, p.28- (South Gate police station)  
 CH, Oct61, p.5- (Mobile Corps, Koryo & Yi Dyns. Eng. resume)

POLITICAL PARTIES

- KA, v.1, no.4, p.413- (1945-1954)  
 KA, v.2, no.3-4, p.318- (1955-1960)

POLITICAL PARTIES (cont.)

- KQ, v.5, no.1, p.22- (party politics)  
 KQ, v.5, no.2, p.11- (Pan-natl party necessary?)  
 KJ, Mar63, p.33- (Role of political parties)  
 KJ, Sep63, p.31-  
 KJ, Dec63, p.14- ("conservative deformity")  
 KO, May62, p.91- (review of parties)  
 KO, Jul63, p.6-9 (Yun & POF)  
 KO, Aug63, p.15- (Do-In Party & opposition)  
 KA, Apr64, p.53-  
 KA, Apr64, p.63 (Minjong-dang)  
 KA, Dec64, p.286- (pol. parties & funds in K.)  
 JAS, v.7, no.4, p.53- (Korean Workers' Party. Eng. res.)  
 KQ, v.7, no.1, p.38- (problems of ... Korean only)  
 KQ, v.5, no.3, p.37- (pol. parties & modernization)  
 p.100- (pol. parties. Socio-economic society no  
 JSS, Mar58, p.131- (study of characteristic features of  
 K. pol. parties. Eng. sum., p.205- )

POLITICS AND GOVERNMENT

- KA, v.1, no.2, p.150- (political changes in K.)  
 KA, v.2, no.1, p.95- (current political phenomena)  
 KQ, v.1, no.1, p.7- (several articles)  
 KQ, v.1, no.2, p.5- ( " " )  
 KQ, v.4, no.1, p.28- (constitutional changes)  
 KJ, May62, p.24- (Aims & achievements of Rev.)  
 KO, Jul63, p.10- & p.14- (transfer to civil rule)  
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 KA, v.1, no.2, p.111- (K. political philosophy)  
 KA, v.2, no.1, p.95- (current political phenomena)  
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POLITICS AND GOVERNMENT (cont.)

- KQ, v.4, no.2, p.23- (14 yrs. of constitutional gov't)  
 KJ, Dec63, p.5- (several articles)  
 KQ, May62, p.12- 18- (Yun's resignation)  
 p.25- (Gov't policies for 1963)  
 ARB, Nov63, p.1- (the modernization of Korean politics)  
 IK, Jun62, p.269- (Role of ruling clans in Silla. Eng. sum.)  
 KO, J-A62, p.5- (Will Park run for President?)  
 JAN, Nov63, p.21- (Kim Yuk (1580-1658) and the Taedongbop reform)  
 KJ, Sep65, p.28- (Political dev. in Korea, 1945-1965)  
 KA, Apr64, p.1- (Social origin of members of 6th Assembly)  
 p.29- (Structure of the gov't of 3d Republic)  
 p.63- (Gov't's basic orientation vague)  
 KA, Jul64, p.238- (Social background and mobility of state  
 ministers of the Yi Dynasty)  
 KA, Dec64, p.271- (4 articles on factors in K. politics)  
 IK, Jun62, p.237- (Kyong-juin system. Eng. sum.)  
 KR, Jan61, p.3- (1960 new government)  
 KR, Dec61, p.3 (Kennedy-Park visit)  
 KR, Feb62, p.3 (Park outlines '62 policies)  
 KR, Jul62, p.25 (Kim H.-C. 4th premier since May '61 & cabinet)  
 KR, Jan63, p.3 (Park's 1963 policies)  
 p.4 (politics resumed)  
 p.5- (review of 1962)  
 KR, Jun63, p.3- (Park willing to run)  
 KR, A-J65, p.4- (Park visits Johnson)  
 KQ, v.6, no.2, p.34- (search for leadership)  
 KQ, v.7, no.3, p.1- (politics & leadership in K.)  
 p.26- (political structure)  
 KA, v.2, no.3-4, p.331- (failure of military gov't)  
 KO, J-A62, p.5- (Will or will not - Park run?)  
 p.13- (countercoup)  
 KO, Sep62, p.11- (Counter-rev. trials - Chang... )  
 VK, M-A62, p.3 (Junta feathers its nest - political activities  
 purification law)  
 VK, S-N61, p.1- (letter to Park Chung Hee from President of  
 K. Affairs Institute)  
 p.3- (Junta tightens its grip)

POPULATION

- KA, v.3, no.1, p.73- (growth, 1395 to date)  
 KQ, v.5, no.1, p.135- (growth)  
 KQ, v.4, no.2, p.64- (pop. & labor force)  
 KJ, Nov61, p.3- (need for control)  
 KO, Sep63, p.39- (pop. time bomb)  
 KJ, Aug64, p.4- (special issue on pop. problems)

POPULATION (cont.)

- KA, Jul64, p.149- (pop. projection in K.)  
p.168- (pop. increase & food problems)  
p.199- (increase of urban pop.)  
KA, Dec64, p.304- (political implications of urbanization)  
KR, J-J57, p.11- (pop. survey of Korea, 1944- )  
MSK - Most issues have Outline of economic active population survey.  
MSK1964, no.1-2, p.24 (internal pop. movement in K.)

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POSTAL SERVICE

- KR, J-J60, p.6- (history and present service)  
KR, Apr62, p.25 (130 new post offices open)  
KR, Oct57, p.14- (mailmen)  
FK, Jan60, p.34 (4th communication day)

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- KJ, Feb62, p.28- (celadon)  
p.30- (Yi dynasty ceramics)  
p.32- (at Ewha)  
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KJ, Mar63, p.31- (Modern, Miss Hwang Chong-ye)  
KJ, Jul63, p.35- (nine pieces of celadon found near Taegu)  
NAS, 1961(Oct) p.5- (Yi)  
KO, Jul63, p.46-  
KO, Aug63, p.62-  
KO, Sep63, p.58- (historical observation of ceramic art in K.)  
KO, Nov63, p.22- (Miss Hwang's exhibit)  
KJ, Oct64, p.4- (Ceramic art & woodwork)  
p.8- (Koryo celadon)  
KJ, Nov64, p.27- (Exhibition of modern ceramics)  
KR, Jun61, p.11- (celadon ware)  
KR, Oct61, p.11- (mounted warrior vessel)  
KR, Apr62, p.6- (pottery, by Dr. R. Hertz)

POVERTY see SOCIAL CONDITIONS

PRESS see JOURNALISM

PRICES

- KO, Sep62, p.33- (price control)  
KO, Dec62, p.29- ( " " )  
KJ, Sep64, p.25- ( " " )  
MSR, Feb63, p.32- (price trends, 1961 & 1962)  
MSR, Dec63, p.4- (Revision of Wholesale price index,  
& of Seoul consumer price index)



- PRICES (cont.)  
 MSR, Apr64, p.11- (explanation of import goods wholesale price index)  
 MSR, May65, p.20- (explanation of the wholesale price index of imported commodities, 1964 weight base)
- PRINTING  
 KJ, Jul63, p.22- (techniques, to Yi dynasty)
- PRISONS  
 KR, J-J59, p.6- (scouts at Incheon Juvenile Prison)
- PRIZES see AWARDS ...
- PRODUCTIVITY CENTER see KOREA PRODUCTIVITY CENTER
- PROTESTANT CHURCHES-  
 KA, v.1, no.1, p.81- (Korean Church, yesterday and today)  
 KJ, Jun62 (special issue on Christianity in K.)  
 KR, J-M65, p.21- (N.C. Baptist Student Union sponsors Korean-American work camp)
- PROVERBS  
 KR, J-J54, p.10- (current riddles)  
 KR, J-J59, p.12- (common sayings)  
 KR, Jul62, p.29- (proverbs and riddles)
- PUBLIC ADMINISTRATION  
 KSS61, v.11 - (historical development of bureaucracy in K. Eng. sum.)  
 KQ, v.7, no.3, p.32- (bureaucracy in 1945)
- PUBLISHERS AND PUBLISHING  
 KJ, Aug62, p.22- (publishing business and literature)  
 KR, Nov54, p.14- (textbook plant opened)  
 KR, Mar55, p.11 (school books for Korea)
- IUYO  
 KJ, Aug63, p.15-  
 R/S, 1951, p.51
- RADIO - TV BROADCASTING  
 KJ, May62, p.11-  
                   p.18- (list of Radio - TV stations)  
 KJ, Oct62, p.20- (500KW Namyang station)  
 KP, autumn62, p.42- (progress in)  
 KJ, Jan65, p.36- (HLKY's music)

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- KJ, Aug65, p.61 (singing drug advertisements outlawed)  
KR, Jun62, p.25 (Pusan & Taegu to erect TV stations)  
KR, Aug62, p.15 (new radio relay station, Namyang)  
KR, C-N63, p.11- (11 Asian nation's broadcasters meeting)  
KR, Jan55, p.3- (Radio Free Korea)  
KR, Nov57, p.13- (2d US Army TV station opens)  
KR, Oct57, p.13- (KBS Hall opens July 23)

RAILROADS

- KR, Dec63, p.10- (War-torn rr's rehabilitated)  
KR, Mar62, p.17 (rr revenue shows increase)  
KR, May62, p.13 (3 lines constructed)  
KR, Jun62, p.26 (Faster expresses)  
KR, N-D62, p.13 (2 industrial lines open)  
KR, Jan63, p.13 (Inchon-Seoul line to be electrified)  
FK, Jan60, p.27 (Pusan station)  
KR, A-S60, p.10- (ROK railway marks birthday)

RATS

- JAZ, Feb58, p.14-25 (Rats in Cheju Prov. Eng. res.)  
JAZ, Sep60, p.49- (roof-rat of Dagelet Is. Eng. res.)

RECONSTRUCTION, 1961-

- KA, v.1, no.3, p.291-  
KJ, Jul62, p.6-  
KO, Jul63, p.23-

RED CROSS IN KOREA

- KR, Nov54, p.15

REFERENDUM (1963)

- KQ, v.5, no.1, p.7- (results of)  
KR, S-062, p.6 (draft Constitution submitted to... )  
KR, N-D62, p.3 (new Constitution approved by r.)

RELIGIONS see also CHRISTIANITY; BUDDHA AND BUDDHISM; SHAMANISM;

- CONFUCIANISM; and names of specific Korean sects such as TONG-HAK  
KQ, v.2, no.1, p.105- (meaning of Catholicism in K.)  
KA, v.1, no.3, p.256-  
KQ, v.3, no.1, p.113- (Korean Church in the world community)  
JAS, v.6, no.2, p.239- (Chondo religion. no Eng. sum.)  
KJ, May63, p.4- (special issue on native religions)  
RAS, 1961(Oct), p.95- (Ham-sam-wei-i, 3 religions are one in Far East)  
KO, Sep63, p.46- (chronicle of religion in K.)

RELIGIONS (cont.)

- JAS, v.7, no.2, p.169- (commentary on scriptures of the Chondo religion, pt.3. no Eng. sum.)  
JAS, v.7, no.3, p.137- (same, pt.4)  
JAS, v.7, no.4, p.223- (same, end)  
ARB, Nov64, p.1- (K. society as reflected in popular beliefs)  
KQ, v.6, no.2, p.82- (thinking & religion of K. people)  
KQ, v.6, no.3, p.90- (religious landscape of K.)

RESEARCH CENTER see NATIONAL RESEARCH CENTER

REVOLUTIONS see also DOCUMENTS

- KA, v.2, no.1, p.44-  
KQ, v.3, no.1, p.18- (May'61 one, by Chung Hee Park)  
KQ, v.4, no.1, p.13- (by Van Fleet, on the new leadership 1961- )  
KQ, v.5, no.1, p.56- (Ideals & reality of rev. forces)  
KQ, v.5, no.2, p.17- (blow by blow account, 16 May '61)  
KJ, Dec61, p.15- (new start)  
KJ, May62, p.40- (anniversary of April student uprising)  
KO, J-A62, p.53- (surges)  
p.75- (report on military coup by Kim Chongpil)  
KO, Jul63, p.17- ("a true record of the May Rev.")  
KO, Sep63, p.22 (April 19 Rev. movement unveiled)  
KR, Oct61, p.3- (official history of May 1961 one)  
KR, Apr62, p.5- (April 1960 uprising)  
KR, May62, p.3- (several articles - 1st anniversary of May'61)  
p.10- (Army reform led to it)  
KR, A-M63, p.3 & 21 (2d Ann. appraisals)  
VK, A-July61, p.1 (coup d'etat changes ROK)  
KR, Apr61, p.3- (The April Revolution)

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RIDDLES see PROVERBS

ROOF TILES

- KJ, Mar62, p.18- (Yi dynasty)

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- KP, spring62, p.22-  
KO, Jul63, p.25-  
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KJ, Dec63, p.21- (Prince Yi returns home)  
CH, Aug59, p.79- (Queen's family of K. suryo Eng. resume)  
KR, Jan61, p.10- (Yunbi, last Yi queen)  
KR, N-D62, p.20- (Mr. & Mrs. Un Yi renew K. nationality)  
KR, Jun63, p.20 (Prince Yi ku returns home)

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SAMIL MOVEMENT

- KO, May62, p.94-  
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KR, Mar62, p.3- (anniversary pledges)  
& p.14-  
KQ, v.4, no.1, p.33- (those leading up to - & Samil)  
KR, F-M64, p.3- (anniversary)  
KR, Mar55, p.12 (text of declaration)  
KR, Mar56, p.3-  
KR, Mar60, p.2- (Syngman Rhee & independence)  
p.10- (Samil uprising)  
KP, summer65, p.7- (46th anniversary)  
KR, F-M63, p.7 (Dr. Sch field recalls Ind. movement)

SCHOOLS see EDUCATION; UNIVERSITIES AND COLLEGES; TEACHERS

SCIENCE

- KJ, Feb62, p.39- (societies)  
KO, Dec62, p.57- (Natl Science Museum)  
KP, spring65, p.13- (Dr. Hyung-Sup Choi)  
FK, Jan60, p.30 (Science exhibit in Seoul)  
KP, winter 65, p.34- (11th science exhibit in Seoul)  
KR, F-M63, p.27 (Natural science organizations in Korea)

SCIENTIFIC EXPEDITIONS

- JAZ, Feb58 - Reports of the First Joint Scientific Expedition to Quelpart Island, Aug. 2-20, 1957.  
JAZ, Sep60 Reports of the Third Joint Scientific Expedition to Jiri Mountain, Aug. 3-12, 1959.

SCOUTS

- KR, Nov55, p.6 (boy scouts of Korea)  
KR, Nov57, p.15 (American - Korean boy scouts on exchange visits)  
KR, J-J59, p.6- (scouts at Incheon Juvenile Prison)

SCULPTURE see also TEMPLES

- JAS, v.2, no.2, p.43- (Yi Dynasty stone figures at royal tombs - scholars and warrior s)  
KJ, Oct64, p.21- (Koryo)  
KJ, May65, p.38- (Unified Silla)

SEALS

- KO, Nov63, p.30- (great seals of Yi Dynasty,  
KO, Dec63, p.50

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KJ, Jul62, p.35- (ancient palaces in Seoul)  
KP, winter61, p.46- (Seoul Municipal Auditorium)  
KP, spring63, p.44- (springtime in Seoul)  
RAS, 1959, p.1- (Chong Dong area and Amer. Embassy compound)

KO, Jul63, p.60- (Namsan music shell)  
KJ, Sep65, p.36- (Seoul after sunset, by J. Wade)  
KJ, Dec65, p.9- (city planning, past and present)  
KA, May65, p.88- (population problems)  
KJ, Aug65, p.9- (Seoul and vicinity - tourism)  
KR, Jun62, p.25 (population nears 3 million)  
KR, Aug54, p.8- (rebuilding after June 1954 fire)  
KR, May59, p.10 (Myungdong)  
KR, May62, p.26 (Namsan cableway opens)

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KJ, Jun64, p.23- (RAS, Cheju Island shaman party)

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SISTERHOOD CAMPAIGN

KP, winter61, p.72-  
KO, Sep62, p.14-

SMUGGLING

KO, May62, p.35- (burn smuggled goods)  
KO, J-A62, p.31 (smuggler's end)  
KJ, Dec64, p.33 (contraband goods brought in by travelers)

SOCIAL CONDITIONS

KJ, Jun63, p.17- (hunger among school children)  
KJ, Sep64, p.33- (1919 on)  
KA, Apr64, p.1- (social origin of members of 6th Assembly of 3d Republic)  
KA, Jul64, p.238- (social background and mobility of state ministers of Yi Dynasty)  
CH, Aug59, p.5- (Yi-ik and his socio-economic views in 18th century Korea. Eng. resume)  
KQ, v.5, no.4, p.56- (sociological analysis of Korean community, emphasis on farming districts)  
JSS, Mar58, p.23- (Han-in class. Eng. sum. p.198-)  
KJ, Jul64, p.33- (poverty)

SOCIAL LIFE AND CUSTOMS see also FESTIVALS

KA, v.2, no.1, p.38- (Yi Dynasty)  
KQ, v.5, no.2, p.56- (contrast between old and new generations)  
KP, spring63, p.14- (1st birthday anniversary)

SOCIAL LIFE AND CUSTOMS (cont.)

- KO, Nov63, p.35- (manners and customs)  
KT, 1962, 1st issue, p.53- (customs on holidays and feasts)  
ARB, May64, p.1- (change in society due to political change)  
ARB, Apr64, p.1- (viewed in light of sociology)  
Kt, Sep63, p.28- (Korea's home and social life)  
JAS, v.6, no.2, p.103- (Nuo-li and Tsa-hsi in Korea and China.  
Eng. resume, p.125- )

SOCIAL SCIENCES ORGANIZATIONS

KJ, Mar62, p.43-

SOCIAL SECURITY

KQ, v.4, no.2, p.52- (beginnings)

SON BUDDHISM see BUDDHA AND BUDDHISM

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KQ, Aug63, p.25- (General Song affair)

SONGS

- JAS, v.4, no.1, p.141- (Cheong-eup-sa. Eng. resume, p.195- )  
KQ, v.2, no.1, p.130- (old songs of Korea)  
KJ, Oct62, p.29- (rice transplanting and barley threshing)  
KR, May62, p.29- (Korea's folk songs)  
KR, May54, p.9- (Dorachi taryung - "Song of fell-flower  
root" words & music)  
KR, F-M64, p.30- (Korean National Anthem. w.&m.)  
KR, A-S55, p.8- (Bong sun wha. w.&m.)  
KR, Jan55, p.8- (Chunan sankori. w.&m.)

SORAK-SAN

KJ, Aug65, p.19- (Sorak area and Cheju-do)

SOUTH GATE

- KP, winter61, p.49- (rehabilitation)  
p.28- (South Gate police station)  
KO, Jul63, p.39-  
KR, A-M63, p.27 (Namdaemun rededicated)

SPORTS see also GAMES

- KJ, Nov61, p.19-  
KJ, Jul62, p.30-  
KJ, Aug62, p.39- (ROK to send Olympic team)  
KJ, Nov62, p.5- (several articles. Nothing on skiing)  
KJ, Oct63, p.34- (traditional Korean sports)

## SPORTS (cont.)

KO, J-A62, p.59-	(IOC and North Korea)
KO, Sep63, p.20-	(Korea wins Asian baseball Championship)
KJ, Sep64, p.29-	(Annual athletic Meet, Incheon, Sep. 3)
KJ, Nov65, p.38-	(46th National Games)
KR, Dec63, p.28-	(Korea's modern games)
KR, Aug62, p.21	(ROK withdraws from Asian Games)
KR, O-N63, p.28-	(Korea's traditional sports)
KR, Jan64, p.26	(Seoul Sports Center opens)
KR, J-M65, p.19	(Kim wins middle weight and Oriental crown)
KP, spring65, p.30	(Archers test skill)
KR, Oct59, p.5-	(43rd Natl Athletic Games and International Goodwill Games)
KP, winter62, p.36-	(Tae kwon do, ancient Korean martial sport)
KP, autumn65, p.36-	(46th Natl athletic Games)
KP, winter65, p.36	(8 gold medals in Asian boxing)
p.37	

## STATISTICS

MSR - each issue has:

Highlights of economic movements (for next to last month)

Current events and announcements (for preceding month) and

Summary: principal economic indicators.

also: Quarterly reports,

periodic Balance of payments reports, and

occasional special articles, which have been indexed.

the Summary is followed by breakdowns under the following general subjects:

Money and banking

Public finance

Prices

Foreign trade

Foreign aid

Industry

& various others; e.g.,

Power and fuel

Building construction

Transportation

Wages

Farm economy, etc.

MSR, Aug62, p.16-

(revision of trade statistics)

MSR, Jul63, p.4-

(economic statistics in Korea)

MSK - periodical and yearbook cover domestic and international statistics.

Special articles have been indexed.

## STATUS-OF-FORCES AGREEMENT

KA, v.1, no.3, p.286-

KO, May62, p.38-

KO, J-A62, p.24-

p.77-

KO, Dec62, p.22-

KJ, Apr65, p.31-

KJ, May65, p.4-

KJ, Jun65, p.15-

(Taju-ri affair)

(Administrative Agreement ROK-US?)

(status accord urged)

(respects for)

## STOCK MARKET

- KO, May62, p.57- (Why the stock market boom?)  
KO, J-A62, p.40- (collapse)  
KO, Jul63, p.34- (problems)

## STUDENTS

- KA, v.2, no.1, p.1- (abroad)  
KJ, Jan62, p.12- & p.21- (rural vacation work)  
KJ, Apr63, p.30- (2 articles)  
KJ, Apr64, p.24- (... & politics)  
KO, May62, p.71- (letter from student in U.S.)  
KO, J-A62, p.60- (students' passports)  
KO, Dec62, p.56- (student taxi-driver in Wash. DC)  
KO, Dec62, p.69- (Korean students from Japan tour K.)  
KJ, Sep64, p.29- (4,450 students studying abroad)  
KR, Dec63, p.13- (academic achievements of K. scholars - U. of  
Minn. report)  
KR, Dec61, p.17- (2,234 Korean students in U.S.)  
KR, Jun62, p.25-

## SUKKULAM

- KJ, Mar64, p.37- & 39- (230-yr. old painting of)  
KJ, Jul64, p.38- (repair work finished)  
KJ, May65, p.25- (photos by Lee Kyung-mo)

## SUN BUDDHISM see BUDDHA AND BUDDHISM

## TAXATION

- KA, v.1, no.1, p.62- (Kim Yuk (1580-1658) and the Taedongbop reform)  
JAn, Nov63, p.21- (study of taxation in K. Eng. sum.)  
KSS(1, v.13- (on the system of Kyong-juin (capital house)  
IK, Jun62, p.237- Eng. sum.)

## TEACHERS

- KJ, Apr63, p.20- (teachers organizations)  
KJ, Aug63, p.26- (attempted suicide)  
KJ, Dec63, p.21- (age limit)

## TELEPHONE-TELEGRAPH

- KR, S-062, p.14 (automatic telephone equipment at Chonju)  
KR, N-D62, p.26 (Secul system expanded)  
KR, Jan63, p.14 (long-distance service expanded)  
KR, J-J57, p.5 (better phone service for K.)  
KP, winter62, p.40- (Development of communication)

## TELEVISION see RADIO AND TV BROADCASTING



TEMPLES see also SCULPTURE

- KJ, Jul62, p.33- (Fusok-sa)  
KJ, Aug63, p.11- (Buddhist, Hwaomsa, Haein-sa, popchu-sa)  
KP, spring62, p.32- (Haein-sa, etc.)  
RAS, 1951, p.62- (Tripitaka Koreana)  
KO, Dec62, p.58- (Cave temple discovered near Taegu)  
KJ, Jul64, p.39- (Popchu Buddha unveiled)  
CH, May64, p.5- (Buddhist images from Suknu-sa. In Korean)  
KJ, Aug65, p.13- (Mt. Sokni & Popchu temple)  
p.30- (Tourist guide to Buddhist temples)  
KR, Nov57, p.6- (Visit to Fumo-sa)  
KR, Oct59, p.10- (RAS Trip to Popchu-sa)

THEATER see also DRAMA

- KJ, Nov61, p.28- (New theatre movement)  
KJ, Jul63, p.33- (The Sea Gulls)  
KJ, Dec63, p.23- (Tongguk - new theatre troupe)  
KO, May62, p.83-  
KJ, Aug64, p.36- (Natl Theatre Group's "A full boat")  
p.37- (Shinhyup Th. Groupe's "Rainbow")  
KQ, v.7, no.1, p.126- (summary of developments in drama, moving pic.  
and music, 1890's -- )  
KR, Apr62, p.26- (Natl Theater spens)  
KR, Apr60, p.6 (Wongak-sa theater)

THIRD REPUBLIC see also HISTORY; REVOLUTIONS

- KA, v.3, no.1, p.1-72  
KJ, Dec63, p.17- (tasks ahead)  
KO, Dec63, p.4- (Third Republic born)  
KR, Dec63, p.3- (Park inaugurated, several articles)

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- KF, spring62, p.48- (traditional Korean paintings)

TOKCHOKTO

- KO, Sep62, p.25- (typhoon on)

TOK-TO see KOREA-JAPAN RELATIONS

TOMBS see also SCULPTURE

- JAS, v.2, no.2, p.109- (notes on excavation of... Eng. Resume p.127-)  
RAS, 1951, p.79- (Yi-ju)  
RAS, 1957, p.1- (Yi-dynasty)  
RAS, 1961(Apr) p.119- (excavation of 2 in Taekchae)  
CH, Oct60, p.41- (Koguryo, with mural paintings. Eng. resume)

TONG-HAK REBELLION see also RELIGIONS

- JAS, v.3, no.1, p.223- (Hist. mat. on, pt.2, in Korean only)  
v.4, no.1, p.357- (Hist. mat. on, pt.3, in Korean only)

TONG-HAK REBELLION (cont.)

- KJ, May63, p.14- (Tong-hak Rebellion and Chundo-gyo)  
 B-KRC, Jun61, p.33-  
 KJ, Dec65, p.4- (object of faith in Eastern learning)  
 JAS, v.7, no.3, p.19- (study of causes of Tonghak Reb. Eng. res.)  
 JAS, v.7, no.4, p.149- (study of causes of Tonghak Reb. (eng) no  
 KQ, v.5, no.3, p.80- (by B. Weems) Eng. res.)

TOURISM see also SEOUL, WALKER HILL; and place names such as CHEJU-DO, KYUNG-JU, etc.

- KA, v.1, no.2, p.1- and p.209-  
 KJ, Mar63, p.38-  
 KJ, Aug63, p.4- (several articles)  
 KJ, Sep63, p.22- (several articles)  
 KP, spring62, p.32- (South Kyongsang Province)  
 KP, summer62, p.24- (South Choongchong Province)  
 KP, autumn62, p.24- (Mt. Sullak and vicinity)  
 KO, Sep63, p.54- (general article, illus.)  
 KO, Nov63, p.42- (a tourist's guide)  
 KJ, May65, p.48- (PATA Meeting in Seoul, outlook for Korean tourism)  
 KJ, Oct65, p.32- (Hally Inland Sea and Hongdo Is.)  
 KJ, Aug65, p.4- (Special issue on)  
 KR, Apr59 (Special issue on travel in Korea)  
 KR, Aug61, p.3- (several articles)  
                   p.7-  
                   p.17-  
 KR, Feb62, p.17- (U.S. tops entry to Korea - 1961 visitors)  
 KR, Apr62, p.25 (ITB set up)  
 KR, Jun63, p.7- (things to see in Korea - Hardship tour??)  
 KR, O-N63, p.21- (Tourist promotion office opens in N.Y.)  
 KR, F-M64, p.7- (K. eager for visitors - long summary of sights and facilities)  
                   p.25- (seasons in K., by Father Rutt)  
 KR, J-M65, p.28 (K. hosts 14th PATA meeting)  
 KR, Mar56, p.6- (K. opened at last to tourists)  
 KR, Oct57, p.3- (The "other" K., by E.O. Reischauer)  
                   p.8- (cultural centers and sightseeing)  
 KR, J-J57, p.6- (Korea and her wonders)  
 KR, Apr60, p.3- (Tanyang area: Koo Dam Bong)  
 KR, Apr60, p.8- (RAS tour to Huksan Is.)  
                   p.10- (MOT tours, 1960)  
 KI, winter62, p.24- (South Cholla Province)  
 KP, Aut-Win64, p.18- (places of interest, scenic spots)  
 KP, spring65, p.26- (Sung-ru-gool cave at Ulchin)  
 KP, summer65, p.10- (14th PATA Conference meets in Seoul)  
 KP, autumn65, p.24- (sights new & old)  
                   p.27 (varied holiday land)  
 KP, winter65, p.12- (Choongchong Province: Popchu-sa & Tanyang)

TRADE see EXPORTS; IMPORTS; EXCHANGE; BUSINESS, ETC.

TRADE CENTERS see KOREA TRADE PROMOTION CORPORATION

TRADE PROMOTION CORP. see KOREA TRADE PROMOTION CORPORATION

TRANSPORTATION - see also RAILROADS

KJ, Dec64, p.33- (Traffic accidents due to unsafe vehicles)

TRAVEL (IN KOREA) see TOURISM

TREATIES

KA, v.1;no.1, p.44-

(Mutual defense)

KQ, v.1,no.2, p.186-

(list of t. & internatl agreements to which the ROK is a party, 1948-59)

TUNGSTEN

KA, v.1,no.2, p.204-

KR, May62, p.14

(new refinery)

KR, Jul62, p.27

(increased exports)

TYPEWRITERS

KJ, Jan62, p.44-

ULLUNG-DO see BIRDS; RATS

ULSAN DISTRICT INDUSTRIAL CENTER

KJ, Aug62, p.32-

KP, spring62, p.37-

KR, Mar62, p.4-

(ground-breaking)

KJ, Jun64, p.34-

(Ulsan oil refinery dedicated)

KP, winter65, p.33

(brief summary)

UNIFICATION

KQ, v.4,no.2, p.170-

(record on, with narrative summary of principal documents. pt.1)

KQ, v.5,no.1, p.176-

(pt.2)

v.5,no.2, p.165-

(pt.3, 1943-1960)

v.5,no.3, p.161-

(pt.4)

v.5,no.4, p.173-

(pt.5)

v.6,no.1, p.149-

(pt.6)

v.6,no.3, p.97-

(pt.7)

v.7,no.1, p.157-

(pt.8)

v.7,no.2, p.140-

(pt.9)

v.7,no.3, p.113-

(pt.10)

KJ, Oct64, p.31-

(unification plans, South and North)

KJ, Oct65, p.4-

(Communist unification plan)

KA, May65, p.58-

(Trusteeship in K. - Hodge's dilemma)



UNCURK (cont.)

KQ, v.6,no.2, p.135-  
VK, M-A62, p.1  
KA, v.2,no.3-4, p.382-

(report to 18th Gen. Ass.)  
(1961 report to Gen. Ass.)  
(summary of annual report to the 18th  
Gen. Ass. of the UN)

UNESCO

KJ, Feb62, p.20-  
KJ, Aug62, p.38-  
KJ, Sep62, p.41-  
KJ, May63, p.36-  
KJ, Jan64, p.5-  
KJ, Feb64, p.26-  
KO, Sep62, p.49-  
KJ, Jul64, p.36-  
KJ, Sep64, p.30-  
KJ, Jan65, p.31-

(current news)  
(cosponsors children's show)  
(law governing activities)  
(several articles)  
(traveling print collection)  
(new building in Seoul)  
(Commission's 10th birthday)  
(UNESCO Exhibition tours provinces)  
(Korean report on 13th General Conference,  
Paris)  
(Internatl winter work camp scheduled)  
UNESCO officials' 6-week study tour)

KJ, Dec65, p.41-  
KR, F-M64, p.20

UNICEF

KR, Dec63, p.25-  
KR, J-A63, p.24

(... spends \$496,000 in Korea)  
(\$105,000 grant to Korea)

UNKRA

KR, Jan58, p.12-  
KR, May54, p.13  
KR, Dec55, p.3  
KR, Apr55, p.15

(economic progress in Korea)  
(short of funds)  
(a nation rebuilds)  
(funds low, pledge figures)

U.S. & KOREA (SOCIAL RELATIONS AND PROBLEMS)

KO, J-A62, p.24-  
KR, J-J59, p.13-

(Paju-ri affair)  
(Korea bans segregation of mixedblood children)

U.S. ARMY PROCUREMENT

KR, Jul62, p.27  
KR, Jan63, p.26

(USAPAK purchased \$38.7 million of Korean goods  
and services, FY '62)  
(PX buying of K., items \$811,168 in 1962)

U.S. EMBASSY

KR, Nov57, p.7-

(Compound no.1)

UNIVERSITIES AND COLLEGES see also MILITARY ACADEMIES

KQ, v.1,no.2, p.161-  
KQ, v.2,no.1,, p.151-  
KQ, v.3,no.1, p.169-

(Korea U., Seoul Natl., Chungang, Hanyang,  
Shin Hung, Sung Kyun Kwan)  
(Yonsei, Ewha, Dong Kook)  
(Sookmyung)

UNIVERSITIES AND COLLEGES (cont.)

- KJ, Nov61, p.41- (SNU)  
 KJ, Dec61, p.44- (Yonsei)  
 KJ, Feb62, p.44- (Chungang)  
 KJ, Apr62, p.44- (Hankuk Univ. of Foreign Studies)  
 KJ, Jul62, p.27- (entrance exams and scholarships)  
 KJ, Nov62, p.31- (state tests for entrance, and degrees)  
 KJ, Dec62, p.42- (Medical and pharm. colleges and institutes)  
 KJ, Apr63, p.34- (Yonsei Medical Center)  
 KP, winter 61, p.44- (Pusan Univ. and School of Medical  
 Technology, Taegu)  
 KP, spring62, p.26- (College of Agriculture, Suwon)  
 KP, autumn62, p.18- (Yonsei Univ.)  
 KP, spring63, p.18- (Kyunghee Univ.)  
 KO, Aug63, p.41- (Hanyang Univ.)  
 B-KRC, Dec62, p.46- (survey study in the fields of social  
 science and humanities. pt.1)  
 B-KRC, Jun63, p.1- (same, pt.2)  
 ARB, A-A61 (Courses in the social sciences and  
 humanities in Korean Univs. & colleges)  
 KJ, Apr65, p.31- (research aid for professors?)  
 KJ, Jul65, p.12- (Amer. literature as taught in Korea)  
 KR, Jul62, p.26 (Ford Foundation grants \$285,000 to Korea U.)  
 KR, N-D62, p.27 (School revision law)  
 KR, Jan63, p.25- (22,578 pass baccalaureate tests, 90.4%)  
 KR, Jun63, p.26 (Ehwa celebrates 77th ann.)  
 KR, O-N63, p.13- (Chungang and LIU "sisters")  
 p.27- (Yonsei Med. Center gets J.Macy Jr.  
 grant of \$25,000)  
 KR, Oct59, p.6- (Ehwa largest women's univ. in world)  
 KR, A-J65, p.19 (Chung-soo Park and his wife Bum-joo Lee  
 receive PhD's from American Univ.)  
 KQ, v.6,no.2, p.88- (higher education in Far East, 57 B.C. -  
 688 A.D.)  
 KP, winter 62, p.16- (Sung Kyun Kwan Univ.)  
 ARB - Each issue has list of "Academic activities" for the period covered.

USURY see INTEREST

VILLAGES see COUNTRY LIFE

VOCATIONAL EDUCATION

KJ, Nov62, p.31- (new vocational institutes)

VOTING see ELECTIONS

WHO

KJ, Oct65, p.16- (meets in Seoul)

## WALKER HILL

- KJ, Dec62, p.34-  
KP, autumn62, p.28-  
KP, spring63, p.24-  
KR, Jul62, p.28-  
KR, Jun63, p.27- (approved for R & R)

## WATER SUPPLY

- KR, Mar62, p.16 (Seoul to build new resevoir)  
KJ, Aug65, p.61- (shortage in Seoul due to drought)

## WEATHER

- KR, Aug62, p.21 (Typhoon Opel - 22 die)  
p.22 (floods kill 205 in Cholla Namdo)  
KR, S-062, p.25 (floods kill 249 in south)  
KR, Jun63, p.25 (Typhoon Shirley claims 54 lives)  
KR, F-M64, p.25- (Korea a four-season land, by Father Rutt)  
KR, J-S64, p.26 (Severe rain storm in Seoul area)  
MAK - each issue, and yearbook, has statistical summary)

WESTERNIZATION see MODERNIZATION

## WOMEN

- KJ, Feb64, p.4- (several articles)  
p.19- (prominent Korean women)  
KO, J-A62, p.35- (Miss Korea pageant)  
KO, Aug63, p.47- (women's activities in Korea)  
CH, Feb57, p.25- (presentation of women from Koryo at  
Yuan court. In Korean, no Eng. sum.)  
KJ, Aug64, p.26- (Miss Korea, 1964)  
KJ, Jan65, p.22- (diving women)  
KR, A-M63, p.19- (mother of the year, 1963)  
KR, Oct55, p.3- (Korean women in public life)  
KR, Nov57, p.14- (Seoul has 32,967 women workers)  
KR, A-J65, p.20- (Misses Korea 1965)  
KR, J-S65, p.12- (status elevated in last 20 years)  
KQ, v.3, no.5, p.121- (early status of women's education in K.)  
KP, summer62, p.38 (Miss Korea contest)  
p.44 (first internatl fashion show in Seoul)  
KP, autumn65, p.22- (three Misses Korea chosen)  
KR, A-J64, p.28- (Korean women and education)  
KR, May60, p.10- (Bill of Rights for Korean women)

YI, Prince see ROYAL FAMILY

ZEN BUDDHISM (SON or SUN in Korea) see BUDDHA AND BUDDHISM

ZOOLOGY see also BIOLOGY; MAMMALS

- JAZ, v.1, no.1, Feb. 1958 and v.3, no.1, Sep. 1960.  
KP, spring65, p.22- (animals and insects indigenous to Korea)

(over)

WRITING see LANGUAGE

YMCA and YWCA

KJ, Jun62, p.14-

KR, O-N63, p.25

KR, Aug54, p.10-

(YMCA observes 60th ann.)

(YWCA in Korea.)



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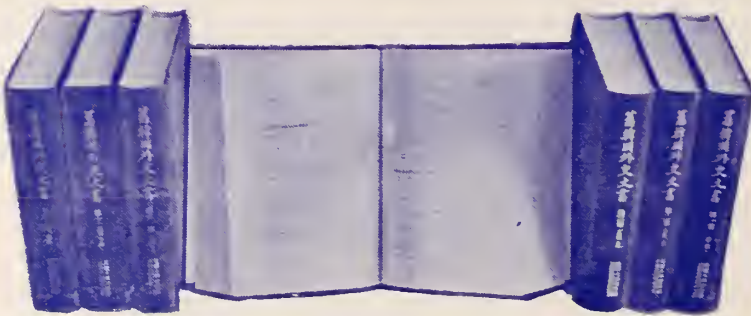
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Dr. Kyung Chik Han

It is our God-given mandate to proclaim the Gospel of Jesus Christ "unto the uttermost part of the earth." Every Christian everywhere should be a witness to Christ and, of course, it has to be true to every Christian in Korea. The Catholic Church in this land is more than a century old, and 1965 is the year for the Protestant Church to commemorate the 80th anniversary of its founding.

During the last decade many eminent Christian leaders felt that the time is ripe for a united witness as we face an unparalleled national crisis. Among these leaders the idea of this nation-wide evangelistic campaign and the need for it communicated from heart to heart. Realizing the arrival of this great moment and under the compulsion of the Holy Spirit, Dr. Helen Kim called all these leaders together on October 16, 1964. Over seventy of these leaders of all denominations and sects of both the old and new churches came and prayed and talked together with open hearts. The momentous decision to start and carry through this campaign unitedly was made unanimously and a preparatory committee was elected.

The first meeting of a study group was held at Ewha Womans University to make this dream of nation-wide evangelism come true. The committee met for a whole day, discussing the over-all plans for campaign. On December 3, 1964, the Nation-wide Committee meeting was held for the first time at the Seoul YMCA Building. Practically all the denominations were represented in their leading personages. It is obvious that the Spirit of God moved among the leaders; they wanted to be obedient to the command of Christ who asked us to be one communicating the good news to all men.

The *ultimate goal* is simple and clear; "Win thirty million Koreans to Christ!" We believe the goal is attainable, as all the Christians dedicate their lives to this great cause.

The Committee completed its *organization*, elected its *officers* and appointed its workers from among the volunteers. And the Seoul YMCA offered the use of its room #320 as its headquarters.

On January fifth a tentative *plan of work* and *budget* were adopted at the first meeting of the Central Committee.

The *work plan* presents roughly three categories: the united projects for training and preaching on *national level* by the *Central Committee*; on *regional level* by corresponding committee; on *local church level* by its own committee. This program envisages active participation of all individual Christians.

To *support* the work through prayer every Christian is to stop at noon each day and pause for a minute of consecration and supplication. The church bells of all Korea are to ring at noon to signify the time.

The *expenses* are to be met by the voluntary contributions of individual Christians, churches, denominations, missions and institutions.

1965

## Ewha-Ministry Feud

# Dispute on School Quotas Has Long-Range Implication

By Lee Jae-won

Ewha Womans University, the largest women's institution of higher learning in Korea, suffered two retaliatory measures from the government after admitting some 40 per cent more than its legal capacity of students last week.

Warned by the Ministry of Education, Dr. Kim Ok-kil, president of the controversial school, resigned from the post Wednesday to take responsibility for the extra admissions.

Earlier on Saturday, the College of Home Economics at Ewha was closed down, because the college was created this year under the condition that the school would observe the enrollment limits set by the government.

In addition, the ministry early this week began to inspect academic and financial administration there to find materials to back up further procedures against the university.

Up to the present, the ministry has come out on top in its feud with the private women's university on provisions of the Private School Law, although the fight between the two resembled a competition to discover which is bolder than the other.

As for the ministry, this was a timely case to show the government's determination to prevent violations of student quotas by private colleges and universities which have been an annual social issue this time of year.

Further, the ministry was so excited because its 10-year plan for university education is liable to fail from the first year if the current violation by Ewha is not checked. The plan mainly stipulates the curbing of university education recipients in spite of the growing number of youths.

Thus the ministry, always criticized as weak, took the

recent tough actions desperately but with well-studied legal measures, Minister Yun Chon-ju declaring his resolution "to close the doors of the university, if necessary, at the risk of my post."

Last year, private schools defied the ministry by selecting extra freshmen by eight to 53 per cent over their quotas. Ewha admitted roughly the same amount of extra freshmen at that time, around 42 per cent over its set capacity.

The private schools supported their actions as "indispensable" for their budgets. The ministry calmed down the schools by approving an increase of about 1,300 seats in all and a raise of registration fees by some 50 per cent for this year.

But Ewha this year resumed the extra admission of 734 freshmen over its ministry-set quota numbering 1,745 seats, while other universities regretted their own loss of initiative. Whatever the schools may say, the extra admissions are in connection with school budget problems.

Like other private universities, Ewha also supplies a majority of its school budget with student fees. The women's university relied for 96 million won on registration fees from students, receiving a subsidy of only 6.6 million won from its foundation during the academic year 1963, according to statistics at the Education Ministry.

Dr. Kim Ok-kil, the resigned president of Ewha, justified the extra admissions to *The Korea Times* saying that the "urgent" opportunities for women's higher education are "limited to one-sixth of the potential students compared with those for men."

In terms of opportunities, Ewha turned down 3,724 applicants while admitting 2,479 others this year. Sukmyong Women's University selected only 645 students from among

5,187 applicants in accordance with the ministry-set quota. Narrow opportunities for men also are seen at Seoul National University, which admitted only 2,298, seven seats less than its capacity, from among 13,449 aspirants, mostly men.

Dr. Kim further said Ewha could not help admitting those extra students since some 30 per cent of entrants fail to graduate largely due to "poor academic achievement," financial difficulties and marriage, prohibited during school days there.

She also said Ewha previously arrived at a conclusion that the school can accommodate some 10,000 students or 2,500 for each grade year. She denoted the extra admissions were made under a plan studied since late last year.

However, according to reviews by the Ministry of Education, Ewha fails to meet the nation-wide average of 81 per cent with its 62 per cent of necessary school facilities and equipment required by the ministry.

The out-going president termed the extra admissions as have been made in accordance with the "belief and conscience of educators going against laws."

"Can we spoil the nation's future and education because of laws?" she asked.

Admissions of the extra students became a fait accompli since they are businesses exclusive to school heads. As a result, Ewha accomplished its scheduled plan by a sacrifice play with the resignation of the school chief.

This type of technique is liable to be imitated by other private universities next year. To prevent the possible repetition, the ministry now studies excluding the current extra admissions from next year's quota for the school or to close some courses there, not so vital to national interests, as a retaliation and also an example for other schools.



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March, 1965                      Subscription: \$1.00 per year                      Vol. I. No. 1

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"A WORD OF INTRODUCTION"

by Rev. Harvie M. Conn, Editor

In the summer of 1964, the first conference of all foreign missionaries of the Orthodox Presbyterian Church, serving in the orient, was held in Japan. Three fields were represented at that time--Japan, Korea, and Formosa. From that conference came the conviction that we were facing similar problems, from the same basic points of view. Another impression also came, namely, that we were not communicating with one another between the fields in order to share these mutual problems.

This "Reformed Bulletin of Missions" has sprung directly from the desire of our denominational missionaries to share more regularly our common trials and our common joys, in the bonds of our common Lord. This Bulletin is intended as a practical means of communication between brethren, separated by miles but united by common faith in the Reformed faith, as it is expressed in the historic creeds of the Westminster Assembly.

We hope also that it will be more than just a vehicle of speech for the missionaries of the Orthodox Presbyterian Church in the orient. The world is a much wider place than just Korea and Japan and Formosa. And the church is a much wider instrument than just its manifestation in the Orthodox Presbyterian denomination. The pages of this Bulletin are open to Formosan church leader as well as to American missionary, to the scholar in Missions as well as to the practitioner of Missions. Our goal is simply inter-change, within the bonds of historic Calvinism. We want to know and to be known.

Some of the subjects to be dealt with in the pages of this Bulletin will be controversial, even within the limited sphere of Reformed doctrine we envisage as part of our frontier in Missions. We invite editorial rebuttals, well-written disagreements, information regarding the cause of Reformed missions, primarily in our part of the world, but elsewhere also.

We begin modestly, but with large hopes. Only six issues are contemplated for the first year of production. But it is our eventual desire to produce a monthly Bulletin. Perhaps one day, the word 'Bulletin' may even prove to be anachronistic. We would hope so. Rev George Uomoto, of the Japan Mission, and Rev Egbert Andrews, of the Formosan Mission, our Associate Editors, join me in asking for your prayers and support.

1965

PRESBYTERIAN THEOLOGICAL EDUCATION IN KOREA TODAY  
by Rev Harvie M. Conn

(The following paper was read at a public meeting of the Korean Society for the Reformed Faith and Action in December, 1964. It has been somewhat revised for publication in this form. The author came to Korea in September, 1960, as a foreign missionary of the Orthodox Presbyterian Church.)

I do not intend to treat my subject historically this afternoon. For purposes of discussion, I wish to speak more generally about the present nature of Korean presbyterian theological education, and some of the changes needed if Korea is to rise to the heights I believe it is capable of doing. My remarks are intended to be sharply critical. And I hope that my criticism will be understood for exactly that which it is meant -- the benefit of what is very dear to my heart-- the cause of theological education in Korea today, and the overall benefit it has on the church. I speak critically in hope that it may stimulate further thinking on this subject.

I admit, at the start, my inadequacy for this subject. I am a westerner and not a native of this land. Furthermore, I am still a very young member of the mission community. Further still, my experience in Korean theological education is still very inadequate. In the past two years, I have taught in three theological institutions, in one perhaps more than any other.<sup>1</sup> I have also given special lectures in two others. It is on the basis of this brief experience, as well as the remarks of friends and observations of my own, that I make these remarks. I shall limit my criticism to my knowledge of these institutions primarily. Of course, I hope that they are also pertinent to other situations. I also intend to limit my remarks to almost exclusively intellectual questions, that is, faculty, students, curriculum, etc. I do not feel qualified to judge either the spiritual character of these institutions at this time, or the spiritual direction they are seeking to provide.

The question of theological education in areas of the 'younger churches' is being much discussed today. In the last ten years or so, especially under the World Council of Churches, very valuable historical surveys have been published regarding this question.<sup>2</sup> And in connection with these surveys, some very stimulating articles have appeared in issues of the International Review of Missions on these same subjects.<sup>3</sup> Apart from the aegis of the WCC, we might mention also the excellent little book, CHURCH GROWTH THROUGH THEOLOGICAL EDUCATION, published in connection with the study program of the Institute of Church Growth, Eugene, Oregon. (1962) In the Korean language, some articles have appeared from time to time in the CHRISTIAN THOUGHT magazine, a monthly periodical strongly oriented to modern theology. Usually all of these are written from a broadly liberal or Barthian approach, and few deal with sweeping questions of curriculum, etc. In 1963, two articles appeared by Dr Pak Hyung-Nong in successive issues of the THEOLOGICAL JOURNAL of the presbyterian General Assembly (NAE) Seminary on "The Problem of Theological Education and its Solution". The articles, however, dealt almost exclusively with western theological education. There seemed to be little application to Korean needs, and basic problems were not dealt with as critically as I should wish.

## I. BACKGROUNDS

To understand the present situation in Korean Presbyterian theological education, it is helpful to assess the streams that have influenced it in the past. Dr. Horace Underwood, in a recent article on Korean higher education (KOREA JOURNAL, September, 1963), speaks of three streams that have influenced Korean education generally. In many respects, one can find those same streams in the seminaries.

First is the classical system that prevailed in Korea for almost 1000 years. Success in examination was determined by the passing of a series of government-run examinations. As it developed, the system created great respect for the power of education. Education led to government positions and social status. But it also defined education as rote learning of Chinese literary classics, measured solely by examinations that demanded meticulous detailed memory rather than original thought. Furthermore, the whole system gave no recognition or respect to craftsmanship. Underwood says, "the skilled artisans of Korea were not regarded even as highly as those of Japan or China, not to speak of the guild education tradition in Europe."

The second stream might be called the Euro-Japanese system. Under this program, education split after the secondary level. Technicians went to the specialist school, and the intellectual elite went to the preparatory school and then on to the university. The result of this system was to create courses which were narrowly professional. The student was given 30-35 hours a week of lectures. He was the passive recipient of the professor's wisdom and knowledge. There was a rigid control of everything by the government. Curriculum, academic standards ---all education was determined, not by scholars, but by government clerks. In the language of Underwood, "the result has been that there has never developed in Korea a tradition of academic responsibility within the institutions or the teaching profession. To this day, no Korean faculty has put into effect higher standards for admission, promotion or graduation of students than those set by the government."

The third main stream has been the American stream. Its emphasis has been against the rigid and narrow organization of the curriculum. It is also more pupil-centered than the Japanese system.

These three systems have combined together to produce Korean education and theological education in particular. Although they may not all have had as strong an effect on theological education as they have had on general education, they have produced some characteristics which are, I think, undersirable.

1. It is a system whose main measure of success is doing well on an examination. The examination emphasizes only the memorization of what the teacher-authority has said. Daily recitation is something I have never heard in any theological class I have yet attended. There is a growing production of term papers, book reports and compositions. But again, it repeats the criticisms of the professors, and deals with generalities in the work. Rarely do students get at the heart of a book or work and criticize that.

2. There is very little or no emphasis on developing the critical faculty, the ability to think, the power to evaluate, the willingness to judge between possible alternatives. In only two classes out of seven I have heard, was discussion an integral part of the lecture. Both these classes were led by missionaries.

3. There is an excessive number of hours of lectures per week. In a four day period, students hear over 20 hours of lectures. Is the excessive number of hours part of the Japanese philosophy that looks on the student as the sponge which the professor must fill up?

4. It is a system which has authoritarian tendencies, passing orders down, but afraid of suggestions from below. Then, if student rebelliousness is aroused, decisions will either be completely reversed by the faculty or outbursts will be mollified by compromise. Faculties display the uncertainty that comes with over-dogmatism, and student-individuals cannot express themselves in legitimate ways, so he must rebel or organize a faction through which he can gain full power for himself.

5. Policy-making is often the function of the Board of Trustees, elected by the church body, and representing district areas within the denomination. The trustees, however, have little or no educational background above the average, to merit this post, and their judgments as to curriculum, fees, professorial appointments, etc, are directed more by concern for representing their locality in the seminary than by any academic insights at all. Educational policy is determined, not by the educators, but by "the government clerks", in this case, ministers.

6. It is a system which deals very often with superficialities. Teaching in general is sometimes quite superficial. There is not enough study in depth, either by faculty or student. Courses remain, in general, broad, survey courses. Students are not stimulated to go deeper than mere generalizations.

## II. TEACHING METHODS

These general impressions are amplified in terms of the teaching methods currently in use. In general, professors lecture or just talk. Some teachers make use of syllabi and textbooks which they may have authored. But, in most cases, the syllabi are merely read, with no amplification by the professor and never any discussion stimulated by the reading. Textbooks are used for reading assignments, but not as a basis for discussion or leading the students into a deeper feel for the subject.

When there is discussion, it generally consists of one or two questions, asking for clarification of the syllabi or the professor's previous remarks. Rarely have I heard discussions drawn from previous remarks and indicating deeper thought on the subject. In general also, such questions are treated very summarily by the professor. Answers are frequently dogmatic and generalization. If there are problems connected with the answer, these problems are not cited. In other words, students are not made to come to grips with concrete problems in their enormity. Discussion level is carried on a level approximating that of a Bible Institute or a high school.

One illustration may be very pertinent here. In one of my classes on Church History, a question arose regarding a point which could well be handled by another professor in another department. When I suggested the student ask this teacher, he replied that no one ever asked him questions.

There may, of course, be many things that help to illuminate this lack of depth in teaching and teaching techniques. Teachers are sometimes too busy in other jobs to engage in careful research. This is particularly seen in the part-time teacher, who may teach only one or two courses in the seminary, and yet is also busy full-time in the pastorate or some other field of labor. Other work demands force him into lack of adequate preparation. In this connection, the whole question of the values and disadvantages of full-time and part-time teachers needs to be studied. An abnormal amount of teaching hours for each full-time staff member also hinders careful preparation. One teacher of my acquaintance this term taught 16 hours in an evangelical Presbyterian seminary in Korea. This load cannot help but deter careful preparation. In many cases also, one man may be teaching subjects in two or three fields, rather than one field only. Again, his attentions are divided, and his concentrated studies are scattered. And still another factor is the lack of evangelical and Reformed textbooks in so many fields. Teachers cannot find precisely the right tool needed to rely on in the development of new teaching techniques.

However, even sadder than all these contributing factors is the fact that there seems to be sometimes little or no interest in pedagogical techniques at all. There is a uniform pattern which very few seem interested in shattering.

### III. CURRICULUM AND CONTENT

In connection with teaching content and curriculum, there are two problems of major dimensions. Both of them have hardly been touched in Korean thinking so far.

One is mirrored in almost every survey produced by the WCC on this same question in other lands. It is this: how do we relate inherited patterns of thought and structure to the creation of an indigenous church? In other words, how can the theological seminary relate the gospel more directly in Korean terms and Korean thought patterns? Generally speaking, this involves the basis question of the 'indigenization' of Christianity, a subject which has enjoyed much recent attention in Korea, but hardly any from a conservative point of view.

In fact, it is here that evangelical, presbyterian theological education is at its weakest. The weakness is seen in different areas. In lectures, there is no analysis of Korean theology. Western thinking is the primary center of attention for the student. Bibliography almost completely ignores Korean contributions to thinking and centers exclusively on the west. In this connection, it is interesting to observe the tremendous lack of attention, until recently, in Korean church history and thought patterns. In apologetics, for example, emphasis is almost exclusively on western philosophy. Oriental philosophy is ignored or forgotten. A graduate of one of this year's classes came to me, confiding that he had never

studied Comparative Religion. He knew Plato and Aristotle but did not know Confucius or Buddha. There is at present a very wide and growing body of solid Korean theological studies. These studies represent original and provocative work. They deserve study, criticism, acceptance or rejection. They are forgotten by conservative Presbyterian theological education.

In this same line, evangelical thought in Korea is generally uncritical of its own character. Korean Presbyterianism needs to take a careful look at its own development and formation. Has it been a pure form of Calvinism? What has gone into its formation? What needs to be removed and what needs to be strengthened? The present tendency is to defend everything instead of to constructively criticize and build. There are some signs of a critical appraisal. But, as yet, the light is very dim.

The question of indigenization in terms of seminary curriculum is a basic one. Our emphasis needs to be on the relevance of the curriculum to the Korean scene. It is my personal feeling that here Korea has shown much more relevance than apparently places like Africa or Latin America.

But having said this, we still wonder. Have we simply adopted European methods of teaching theology without taking into consideration the fact that we are in a different situation? There is some indication we have made South Africa, writes on theological education in Africa. He says, "all our teaching on doctrine should be related to our teaching of biblical exegesis. It should be seen in its organic connection with the Bible and the Biblical message as a whole. The spiritual problems of the African world cannot be adequately met by European intellectuals or their textbooks on systematic theology. A radical change in approach is here desirable"<sup>5</sup> Oosthuizen could be describing the teaching of systematic theology in Korea. Theology is taught by the proof-text method. That is, at the end of a section or lecture explaining some point of doctrine, a few Bible verses are quoted. This method is uniform in practically all schools I have visited. It destroys what Oosthuizen calls "its organic connection with the Bible." Systematic theology is not drawn from the Scripture. The method leads one to assume that the Bible is rather drawn from systematic theology.

Similarly, in the teaching of church history, for example, the emphasis should not be on dates, but on the vital theological issues involved, and on the relevance of those issues to Korea today. The Korean theological student needs to realize that he belongs to a church with a history. He needs to see the developments, the tensions and the problems of his own church as church history being acted and re-enacted. Mysticism is not something new to Korea. It flowered in the middle ages, from an earlier bud. The student must watch the flower in the middle ages and then look for it when it blooms again in Taegu.

In other words, the duty of every theological teacher is to put himself in the Korean situation, so that he can re-think theology in that situation. He can never re-think the gospel, as others have tried to do. But he can find fresh applications of it to age-old problems. Indigenization, as I see it, involves two things: (1) the application of the BIBLE to Korea, and (2) THE APPLICATION TO KOREA of the Bible.

This brings me to the second problem, or major lack in this connection. It is the inadequacy of evangelical Korean Presbyterianism to provide a

consistent theological direction to the church. This charge, of course, cannot be applied freely to all institutions. <sup>6</sup> And it is quite true that outspokenly evangelical presbyterian institutions have less inconsistency in direction than other schools where evangelicals must labor alongside of liberals on the same faculty. <sup>7</sup> Nevertheless, it is true that, by and large, evangelical schools suffer more from this problem than liberal institutions which seem consistently committed to a liberal position with regard to the scriptures? This lack may be directly related to evangelical presbyterianism's weakness in self-appraisal, referred to earlier. Conservative presbyterianism in Korea has weaknesses. And many of these weaknesses take a theological direction inconsistent with a purer form of Calvinism. Mysticism, anti-intellectualism, dispensationalism, pietism, legalism are charges often made against conservative thought in Korea. Insofar as these charges may be correct, they may conceivably be traced, in many respects, to the seminaries. I have heard chapel talks by a professor in a Presbyterian Seminary strongly advancing the cause of dispensationalism. From the same pulpit, I have heard another member of the same faculty advancing the cause of the Reformed faith. This illustration points up one of Korea's greatest lacks among conservative presbyterian institutions---a community of scholars working consistently towards the same goals and directions in the church. Faculties often do not have a sense of oneness of purpose and goal. They have several factions within the administration. There may be a segment which wants a broad form of evangelicalism. There is another segment which favors union which might necessarily overrule theological convictions. There is still another segment which wants a pure form of Calvinism. All of these groups are represented, either on the faculty as a teacher, or on the Trustees which provides the administrative direction of the schools. Between these various groups there is little discussion of differences and little effort to find a common purpose.

There are very likely many reasons for this varied theological coloring. Part-time lecturers are not part of the community of learning. They teach and return to their full-time work outside of the seminary. They have no sense of fellowship, either in person or in purpose, with the school. Faculty meetings, which could formulate such directions, are open only to full-time professors. And, behind it all, is the fact that this multiformity of direction is still not faced as a serious problem in education. It must be recognized as a very unpleasant but essential problem for the future of theological education in Korea. We must have the courage and intelligence to examine carefully and, with prayer, the question: Where are we going theologically? What are the weak points of our Korean church? Where can our seminary help in strengthening what is weak and fortifying what is already strong? Naturally, these questions will play a tremendous part in the arrangement of curriculum.

#### IV. SUGGESTIONS FOR NEW DIRECTIONS

- A. Careful study and prayer on the whole question of theological education in Korea is needed. I feel it is very easy in Korea to make snap decisions and decide things without sufficient time for study and prayer. These questions have not had the proper study

they demand, both on the part of the seminary and on the part of the church. The trustees busy themselves with business meetings and ways to raise money. The faculty schedule is crowded with teaching duties. ~~THERE~~ **MUST BE TIME** to face these questions and study them. That is going on in other churches facing a similar set of circumstances? Teaching content? Pedagogy? Textbooks and their lack? Patterns of study? The demands of the rural church? The general theological educational picture in Korea?

B. Cutting down of number of lecture hours per week. This might best be done by lengthening the seminary training to four years, instead of the present three year program. No courses need be dropped from the curriculum. Instead, they could be spread over a longer teaching period. This expansion of the seminary program to four years, and subsequent cutting down in the number of weekly lectures the students hear, would benefit the program in many ways. It would give the teachers time for more study and more careful preparation. It would encourage them to do more writing in their fields. It would also free the student for more personal research and guided studies. Reward the gifted student with time for private study (with credit, of course).

C. Raising the academic grade level is also necessary. In at least three Presbyterian institutions of my acquaintance, 60 or below is failing. Above that mark is a passing grade. And, even with a grade level this low, the amount of re-examinations for failures is surprising. In one institution of my knowledge, 28 re-exams were conducted last semester in as many subjects. In the same school, those with a grade point average of over 40 on their entrance examinations were admitted as new students during this year. I do not appeal for a grade average as high as the western student. Such an appeal would not do justice to our Korean circumstances and demands. And in many cases, grade point averages must be considered in conjunction with student initiative and motivation. A student with low grades but high motivation may make a much better evangelist than a student with high grades and little spiritual initiative. Nevertheless, even after making all these conditions, the academic grade level is terribly low and needs to be raised. Especially in the matter of entrance exams and grade level I feel the faculty is sometimes more regulated by compromise than by principles. The question sometimes is not, 'Is he a good student?' but rather, 'What district does he represent?', 'Will the Presbytery be offended if he does not pass?' 'How will this effect giving to the seminary in that region?' etc.

D. Inter-faculty seminars and study conferences might be organized to stimulate professors for deeper research. Perhaps regular meetings, with only professors or graduate students in attendance, might be held within the school. Professors would read papers, and promote a deeper scholarship among their own brethren. Retreats for students are a regular part of seminary life. How about faculty retreats?

In America, THE EVANGELICAL THEOLOGICAL SOCIETY has been formed partly with this purpose in mind. It is a nation-wide organization, which meets regularly for study and research. All those of the evangelical faith may become members, if you possess a Th.M. or above. It is growing into a very stimulating part of conservative theology in America. Why cannot Korea also have a



similar organization, providing intellectual stimulation for evangelicals in theological seminaries throughout the country?

E. Keep the rural situation in mind. There is growing in Korea very strong sentiment against "rural seminaries", and conversely, the up-grading of theological education standards. I do not feel this is necessarily wise at this time. It presupposes the creation of only one type of church in Korea--city church. It forgets that 75% of the country is still a rural situation. It forgets that church needs various levels of ministerial training to supply various levels of churches. There must be men trained for rural churches. There must be men trained to fit into intellectual, sophisticated situations. There must be men for leadership.

Rather, I would urge a seminary curriculum flexible enough to provide leadership for rural churches and for city churches. My present observation is that Presbyterian theological education is rapidly losing sight of the rural minister and concentrating too much on providing well-trained leaders for an urban situation. I advocate the offering of courses specifically designed for the rural minister in the curriculum. Those preparing for this ministry can take these courses.

F. The ultimate goal is to train, not scholars, but evangelists. I urge also that the goal of theological education must not be a well prepared ministry alone. It must educate also a ministry trained to look, work, and pray for rapid growth of the churches. It must train men to carry out the work of multiplying churches. Especially in Korea, where only 10% of the population are Christian, the goal of evangelism must have a much larger place in theological education than it does in the west where 60% of the population of one country may attend church or be church members. The size of the church alone demands an evangelistic thrust in the theological purposes of the seminary in Korea. The seminary must become part of the key to the expansion of the church, present principles and procedures must be re-evaluated in terms of evangelism. The seminary must create an atmosphere of expansion, it must keep in touch with present needs, and educate to fill those needs. Church growth must be woven into the curriculum of the entire school.

G. Every system must have examinations, but the nature and content of our tests in Korea should be changed so as to encourage the creative original thinker, rather than the rote memorizer. Critical book reviews and term papers should be encouraged. Discussion should be made a more integral part of the teaching method.

H. Encourage free and frequent use of the library. The most misused tool in the Korean seminary is the library. Every school I have seen in Korea is notoriously lax in its budget appropriations for the library. I feel this is a symptom of the positions for the library plays in Korean education. The library is the door to private research. In Korea it is very seldom opened, either by the teacher or by the student. It is the last place in the seminary where funds are channeled. In this same connection, I note a frequent failure on the part of Korean teachers to keep up on their fields, through continued research and reading. Bibliographies are seldom given to students in courses. Professors frequently are unaware of the latest

books on their field in the Korean language. A love of books is cultivated in the student only by a similar love within the professors.

Here I shall close. I have said too much already. Sometimes when I am feeling discouraged and pessimistic, I say that Korean seminary students do not really want to study and learn. They want a diploma. They do not want to work for it. Schools do not want to enforce rules. Teachers are too busy or too unsure of themselves to ask for compositions or reports or even to welcome the student's questions. Every year teachers pass several students who should fail. Every year the school calendar has an abnormal amount of holidays and the students take every opportunity (including Arbor Day) not to attend classes. In all of this, form and rules seem to mean more than education itself.

At other times, I know this is not true. I see the intellectually curious student, the many devoted teachers, the deeply spiritual evangelists. Then, I know there is a very bright future for Korean theological education. But I also know it will come only as we look at our own efforts and study them and pray about them. Because I do love Korea and because I do respect her education, I make these remarks today.

FOOTNOTES:

1. The schools I refer to primarily in this paper are: the Korean Presbyterian General Assembly Seminary, located in Seoul (connected with what is popularly called the NAE Presbyterian Church); the Leper Theological Seminary, Pusan, whose president is Rev Theodore Hard, of our Mission; the Koryu Theological Seminary, Pusan (now the General Assembly Seminary of the Korean Presbyterian Church, Koryu group). Almost all of my teaching experience has been in the first-named institution.
2. For example, SURVEY OF THE TRAINING OF THE MINISTRY IN AFRICA, Parts I, II, III; SURVEY OF THE TRAINING OF THE MINISTRY IN MADAGASCAR (1956); SURVEY OF THE TRAINING OF THE MINISTRY IN LATIN AMERICA (1962); SURVEY OF THE TRAINING OF THE MINISTRY IN THE MIDDLE EAST (1962). These reports are all available from the Commission on World Mission and Evangelism, WCC, NYC.
3. For example, "In Central and Southern Africa for the Theological Education in Africa" (IRM, April, 1963); "Theological Education in South Africa" (IRM, July, 1963).
4. A recent volume in Korean, THE KOREAN CHURCH AND MISSION (published by Christian Literature Society, 1963), has re-printed many of the articles which appeared in magazine form on the subject of 'indigenization'. The essays deal with the subject in terms of theology, and not seminary curriculum.
5. G.C. Oesthuizen, "Theological Education in South Africa", INTERNATIONAL REVIEW OF MISSIONS, July, 1963, p.283-284.
6. Of the institutions I have been associated with in Korea, Koryu Seminary in Pusan may perhaps be least open to this charge, but there too, direction in theology has not always been consistent with Biblical Calvinism.
7. The best example of an institution where liberal and conservative must work together is the Theological College of the Korean Presbyterian Church now associated with the Missions of the United, Southern and Australian Presbyterian Churches.

## BOOK NOTES

Edited by Egbert W. Andrews, Formosa Mission of the Orthodox Presbyterian Church

CHRISTIANITY AND BARTHIANISM by Cornelius Van Til: Presbyterian and Reformed Publishing Company, 1962, xiii, 450, \$6.95.

This is Dr. Van Til's second book on Karl Barth. His first, *THE NEW MODERNISM*, appeared in 1947. This volume is, in a sense, a sequel to the former. It is much more comprehensive and thorough, and the theological element is very much more prominent. It is indeed a magisterial volume which, it seems to me, should be compulsory reading for all who are interested in the present church and theological position.

Van Til not only gives his own drastic criticism of Barth's teaching but substantiates it and supports it and presses it home with endless quotations from other writers. The total cumulative effect is quite conclusive. Apart from anything else, it entirely disposes of the criticism that Van Til is an oddity or unique in his criticism.

He is scrupulously fair in his whole approach. He says, for instance" .... we gladly note the great influence that scripture has had on Barth's formulation of his theology." He goes on, "Our first concern is not with the effects of Barth's writings. Some of these effects have been good ... Recent Reformed theologians are seeking to be more truly Christological and more truly Biblical than some of their forefathers were. This may be due, at least in part, to the stimulation of Barth. Liberal or modernist theologians too have turned to a renewed study of Scripture... For all this, who can but be grateful to Barth and to God?" (p. 208ff).

What are the conclusions to which we are led? (1) Barth's whole position is much more important than his particular statements. (2) The modifications in his teaching have made no fundamental difference to Barth's position. Barth is shown to be still a speculative philosopher rather than a theologian. He imposes his system on the Scriptures and bends them to suit his purpose. (3) Barth's position arises from his refusal to accept the notion of direct revelation and his strange view of history. (4) Barth is a more drastic critic of Protestant orthodoxy and of Luther and Calvin than either modern Protestantism or, even, Roman Catholicism. Nothing is more astonishing in the light of Barth's repeated statements than that many should still regard him as leading back to the Protestant Reformation. (5) Van Til demonstrates beyond any question that Barth belongs to post Kantian Protestantism. This is inevitable because of his rejection of the biblical and reformed notion of revelation and his essentially philosophical approach. (6) Nothing is more interesting in this volume than the way in which Barth's affinity with the teaching of the Roman Church is demonstrated. It is established that in his essential thinking, as von Balthasar and Hans Kung agree, Barth differs from them very little indeed.

It is difficult to over-estimate the value of this book at the present time. It shows clearly why the Barthian teaching has been so ineffective in the life of the church. This volume also shows clearly how Barth opens the way for "Ecumenicism". This is so because of his drastic criticism of orthodoxy and his essential affinity with modern Protestantism.

--digest of a book review appearing in  
the Westminster Theological Journal,  
November, 1964,  
authored by D. Martyn Lloyd-Jones,  
London, England.

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14th of May '65  
DONG-A BROADCASTING  
SYSTEM, Kwang Wha Moon  
P.O. Box No. 250  
Seoul, Korea

Dear Dr. Moffett,

It's been long time since I heard about you last. Hoping you are well and fine by the grace of Jesus Christ, I am very much obliged to you for your kind enough and continual help both material and spiritual to my son, Woohyung and our nation, Korea.

I've had a good thing that you will come to Korea again in the coming month of August, the news from Mr. Lee Jong Yun makes me be happy and also expect your activities for our nation.

I was inagurated the Director of DONG-A BROADCASTING SYSTEM, the sister station of DONG-A ILBO on 25th of April. Being working in the broadcasting field, I naturally have many opportunities to meet with Director, E. OTTO CAMP of Christian Broadcasting System in Seoul.

Now, I'm going to tell you about my son's States' life and his to-do. It is told me that he has passed the entrance examination of Illinois University and will attend in September, therefore he does not need to have lessons in Wheaton Academy. And he is in Chicago now to make good preparation of his new university life.

The following figure shows total sum of money that I have given you:

- \* I gave you \$ 600,
- \* According to your direction, I gave Mr. Lee Jong Yun \$ 292.37,  
(₩ 75.050)
- \* Mr. Jee Soon Hwan delivered you \$ 400 (5 times each \$ 80),  
Total \$ 1,292.37

I know there is no more remittance from Mr. Jee Soon Hwan in the future. I'll give Mr. Lee Jong Yun a monthly expenses of ₩ 6,500 continually until you tell me to do so.

Especially I want to know how much money you have given my son, Woo Hyung Cho. I am sure it is liquidated correctly when you come to Korea in August.

I do want you to have given my son, Woo Hyung \$ 1,500 amount to the money, \$1,292.37, you have already given him in all. In case of you have given him more than \$ 1,500, I'll give you the over sum when you come to Korea, but if the sum ( in amount of Airplane Charges, \$460, School expenses of Wheaton Academy and others) is less than \$ 1,500, it is much better for my son, Woo Hyung to give the balance of \$ 1,500.

He is in Chicago now, and the following is his new address;

Mr. Woo Hyung Cho  
c/o Lee & Lee, 3030 North Holsted St.  
Chicago, Illinois

The inclosures are receipts of Mr. Lee Jong Yun the sum of W money, I have given him up todate now.

I pray to God for your health once more and hope we are able to meet soon, God be with you. Please remember me of my best regards to Mrs. Moffett.

Yours Sincerly

*P. N. Cho*  
Fyung Nyun, Cho

P.S.

This letter is sent to you through one of the reporters of DONG-A ILBO, attendancing President Park of R.O.K to U.S.A

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*June 26*

# News Letter

July 1-st 1965

Nation-wide Evangelistic Campaign for 1965

## SIX MONTHS OF CAMPAIGN ACTIVITIES

This is July, and six months have already passed since the Nation-wide Evangelistic Campaign for 1965 was started in January this year. We have been so immersed in activities, we have neglected to inform our friends and supporters about our movements from day to day. We hope this news sheet will help you to understand and continue to pray for this work through the coming months. This small herald can bring you only some of the highlights of what has happened during the past six months and of what will happen in the coming months.

### PREPARATORY ACTIVITIES:

The first three months, January--March were devoted to the preparation of Christians for their share of work in the Campaign. First of all, the area committees in Seoul and other large cities held joint meetings for renewal of the Christians in all the churches of the area. Eighteen preachers who are leaders in this movement led in these meetings. In the mornings, study groups met and heard lectures on "How to Do Individual Evangelism Work"; and in the evenings, the big gatherings overflowed the churches, singing and praying together and listening to messages for spiritual renewal. We hear from so many of the participants that it was wonderful to be worshiping together with all the Christians in the area. Formerly the members of one church never thought of going into a church of a different denomination close by. So these initial preparatory meetings brought to our Christians a strong sense of solidarity under one God, one Christ, and one Holy Spirit.

From March 23 through 26, we held a training institute for 300 representatives from sixty-one areas in Chong-Kyo Church in Seoul. The theme for this institute was "Methods of Communications in the New Age." The early morning prayer meetings and late evening hours were devoted for spiritual renewal, but all the rest of the time was given to the study of methods. All possible methods were brought to the attention of the institute members: such as "Individual Evangelism", "From the Layman's Point of View", "From the Point of View of the Individual Church", "Street Preaching", "For Rural Communities", "For Young People", "In Schools", "Industrial Units", "For Army", "For Hospitals, Prisons and Other Places Where Groups of People Are Living Together", "Through Counselling", "Use of Audio-Visual Aids", "How to Help New Believers Grow in Faith." These and other topics were treated by experts in the different fields. This institute was really the key activity of the Campaign. The different members tell us of the great help they have received and wish for similar institutes in other provinces.

### EVANGELISTIC ACTIVITIES:

In April, May and June, the emphasis was placed upon visitation and holding evangelistic meetings primarily for non-believers. From April 19

through May 8, combined meetings for training and preaching were held in fifty-nine areas covering our entire country. The morning hours were devoted to the training of Christians by representatives who had been to the institute in Seoul. In the afternoons, teams of Christians went out and visited the homes; and in the evenings, regular evangelistic meetings were held. About thirty preachers and speakers went to these meeting places in relay style and helped both in the morning and evening programs.

Following these meetings in the provinces, from May 31 through June 7, another series of campaign meetings was held in Seoul. Forty-five of the largest churches in the different parts of the city were chosen as joint meeting places for about 500 churches of all denominations in Seoul. The different area committees made assignments to the different teams from all the churches to cover all the different sections of the city with a visiting program. The day meetings were especially successful, with many conversions from house to house. And the evening meetings were especially successful, with many conversions who were invited to the meetings during the day. The figures are still coming in; but up to the present, about 800 new decisions were made during the week.

Through April and May, special evangelistic meetings were held in thirty-eight schools using about sixty speakers. The total number of students who attended these meetings came to 63,866. Out of these thirty-eight schools, only ten in Seoul reported their results; 4,473 new decisions, 5,288 renewals and 457 baptisms. At present this program is interrupted because of the early summer vacation in all schools, but we hope in the fall to continue evangelistic efforts not only in Christian schools but also in non-Christian schools.

For army and other special groups, we had 14 evangelistic services for 4,997 air force groups, 22 services for about 7,200 navy groups, 14 services for about 9,600 marine groups, and 4 services for about 19,400 army groups in training. For other groups such as prison inmates and industrial plants, we held 6 services preaching to about 7,330 people. Much of our work in the army, in the schools, and for other special groups still remains to be done during the coming months. Special media like radio, music, and pictures are to be used. Special meetings are being planned for children and youth in seven cities.

#### DR. TIMOTHY DZAO MISSION:

In the midst of these activities, Dr. Timothy Dzaao, a world evangelist from Hong Kong, came to us on May 1 and worked with us until June 15. He held large campaign meetings in ten cities from two days to one full week's length. The figures cannot be absolutely accurate, but we think he has spoken to almost 600,000 people during month and half; and out of that number, about 231,000 were from Seoul. The meetings were held in Seoul on the Bae-Jae school grounds each night. The last night a crowd of about 50,000 gathered together. In Seoul alone, about 3,000 new decisions were made. At the end of the last night, Dr. Dzaao asked those who dedicated themselves to Christian cause to stand, and almost the entire audience stood up. Our people seem to have felt a special spiritual affinity with Dr. Dzaao. He spoke again and again of how precious the freedom we have today is in comparison to the people in China who do not have it. His strong emphasis was that, "We should believe in Christ and communicate His Gospel to our non-believers while we have this freedom."

to do so." His enthusiasm has also captured the student bodies of about fifty schools he visited on this mission. All together, he spoke to about 160,000 students.

**FINANCE:**

This summary of the past six months will not be complete without a few words on finances. The following table shows our income and expenditures. Every contribution large or small was precious.

INCOME		EXPENDITURES	
Offerings by local churches	Won 424,648	Program expenses	Won 2,879,703
Contributions by individuals	2,497,823	Office expenses	512,083
Contributions by institutions	477,487	.	.
Offerings by campaign meetings	495,283	.	.
Miscellaneous	2,510		
Total . . .	Won 3,897,751	Total . . .	Won 3,391,786
		Balance . . .	505,965
		TOTAL . . .	Won 3,897,751

**PLANS FOR FUTURE SIX MONTHS**

As for the remaining six months, the Central Committee held an all-day meeting on July 1 and planned a formidable list of activities. Again they are too numerous to name here. We will only try to tell you about the points of emphasis.

**LOCAL CHURCHES AND COUNTY UNITS:**

First of all, the committee felt very strongly that during the second half we must concentrate on helping the individual churches and individual members of these churches to carry on this Campaign. This means a program of help for about 9,000 churches all over Korea. It will also mean the gathering-in of the new believers by the local churches. After all, it is the local church where they must have the sense of belonging as well as opportunities for growth. A guide book for local churches is already printed, but more literature will need to be printed for this program.

In the second place, the area program will be carried on in smaller units: for instance, joint projects on a county level. There are 143 counties and the small rural churches can come together more easily on this level than on the larger "area" we had during the first six months. The feeling of solidarity of all Christians is better attainable on county basis. Training work from now on will also have to be more on this level.

**LITERATURE:**

In the third place, the committee decided to emphasize our work through literature. We have been using our own tracts, leaflets, and monthly news sheets, altogether about 1,321,000 in number and of 11 kinds. In addition, we used several hundred thousand tracts and leaflets donated by other evangelistic agencies. All these had to be more or less general. The committee feels that

now we should print more of our own messages written for special groups. Producing new literature and purchasing what is already printed are both costly, but the committee feels definitely that we should proceed in this field much more aggressively than before.

#### MAJOR NATIONAL EVENTS:

On the national level, three big events were planned. The first is on all-Korea Christian rally in Seoul from October 6 to 12. This rally program will consist first in testimonial meetings where representatives of all groups will speak as well as hear great messages, reconfirming our faith to this unbelieving world. A great pageant and musical program will give to our young people opportunity to share in witnessing to our entire nation, and a parade of the Christians with floats of significant messages will be another feature of this rally.

The second event, a rural leaders' conference, is to be held from October 4 to 8. We expect to have about 1,000 representatives from all of our rural churches to come together principally for a training program. Our rural churches have the evangelistic task as their primary responsibility. However, due to the acute economic problems in the life of our village people, our church leaders need to study and learn how to help these people solve their practical problems.

Thirdly, a great dedication service is planned at Christmas time as the closing program of this evangelistic year of 1965. This does not mean that all the Christians will gather together at one place. This will mean that on local, county, and area levels, the dedication services will take place separately, but all at the same time, dedicating the new believers as well as the old ones. The dedication service will be followed by lantern parades.

#### DIALOGUE BETWEEN DIFFERENT GROUPS:

The committee also decided to call for gatherings to carry on dialogues between the groups such as leaders of different denominations, ministers and laymen, missionaries and national leaders, and workers in the different Christian institutions.

We depend upon your cooperation and upon the blessings of God for the success of our work during the latter half of this year.

Dr. Harold H. Hong  
Central Committee Chairman

Dr. Kyung Chik Han  
Honorary Chairman

Dr. Helen Kim  
Executive Secretary

Office: #320 Seoul YMCA Bldg.  
9 Chong-no 2 Ka  
Seoul, Korea  
Tel. 75-4835

The San Marino Community Church

1750 Virginia Road  
San Marino, California

May 20, 1965

Dear Sam H:

It would be a nice time to be in Princeton at Seminary Commencement, to see our grandson, Ted Scott, to hear Dr. Mackay's and your addresses, etc. Unfortunately Old Man Age has his limits.

It's a satisfaction to see the Mission History published after all the labor that went into it for many years. I have received a number of letters of appreciation. Arch Campbell did his part well.

In setting my house in order, throwing away my past, discarding records, papers, etc. I have some Mission History records, Annual Meeting Minutes of the 1940's and other historical records on the War years, that might be of interest to the Mission History Committee. Also the manuscripts of Vol. II and III before these were put together for the publishing of the two combined for Vol. II with parts not published, etc. Would our missionaries in Korea have time and inclination to file such material as they think of value and discard the rest. What do you think?

If so, what is the best way to send it to Korea? It would make quite a good sized package or can I send it in small packages by mail at not too great an expense?

The Yonsei University Honors Committee invited me to Korea to receive a degree but it came too late. I will be 80 years of age in September and traveling days are over, with failing eye-sight, etc. It would be wonderful to see Korea again!

You will probably not be returning this way. If so we would be glad to see you. With best wishes to all our Korea and Korean friends,

Most sincerely,

*Harry A. Rhodes*  
Harry A. Rhodes



# KOREA CALLING

VOL. IV, No. 6

JUNE, 1965

## A Rural Church

By Allen D. Clark

How does a new country church get started? In any one of a dozen ways, but the Choong Ni church is a sample of some of them. It is in a village north of the famous 38th Parallel, about 3 hours' drive northeast from Seoul. In this area, there are a number of churches beyond "the Parallel", for the Truce Line does not follow the 38th Parallel exactly.

In the winter of 1961-2, Miss Suh, a young woman in the 2nd year class of the Pierson Memorial Bible Institute went out to this village to work during the long vacation. A young and very enthusiastic deacon from her home village had moved here and, finding no church within ten miles of him, wrote urging her to come there and do something about it. About a month later, I received a letter from her telling me that she needed a tent for services because she had so many people attending. They were meeting in a home and there just wasn't enough space. I had no tent and no money to buy one, and so I ignored the request and put it down to youthful enthusiasm. Besides, my experience with tents as meeting places for churches indicated that they are merely an expensive stop-gap. A second-hand tent is expensive to begin with and usually lasts only two years, at most, and then somebody had to build something permanent. So I let it ride.

A few weeks later, here came another letter, more urgent than the first, saying that she had some 30 baptized Christians who had moved in from elsewhere, about 60 children in her Sunday School, and some 20 young people. My feeling about tents had not changed and I still had no money to buy one. As for the 60 children in Sunday School, anyone who can tell a Bible story well can go out into any village and drum up that many youngsters in no time flat. They flock around like children to the Pied Piper. But a lot of small children do not make a permanent church. A new place just couldn't grow that fast. I put it down to a student's enthusiasm and went on about my business. Perhaps I could visit out that way, in the next few months, and see what was going on, if anything.

Meanwhile, the district Bible Institute was on and we were coming up to the final evening of the term. That afternoon, the deacon from Choong Ni turned up to see me. It developed that the enthusiasm was well founded. There were a number of solid Christian fami-

lies which had moved into this area, which had been



opened for resettlement, and a number of them were baptized members from other churches. This gave a nucleus of something more dependable than a lot of youngsters eager for more Bible stories. We talked for some time, but I still had no tent. So I invited him to come with me to the closing supper and service at the church where the district Bible Institute had been held.

In the course of the service, those from various churches of the district were asked to stand and tell where they were from. Among the others, Mr. Lee stood and said he was from Choong Ni (which none there, except myself, had ever heard of) and said a few words about their need of a tent for worship. As it happened, the young evangelist was there from Chin Sang, also above the 38th Parallel, facing the Imjin River, on the edge of the restricted area where, at that time, certain registered farmers were allowed to go across to farm by day, but had to return across the river at nightfall. They had just built a cement-block church to replace the tent in which they had been meeting, and he offered the Choong Ni group this tent. As things turned out, the tent could not be moved from that area, because of certain legal restrictions which need not concern us here. However, a few weeks later, a family was moving out of the village, having found that the resettlement area was not the goldmine they had hoped it might be, and were willing to sell their two-room thatched house to the church. Money was

found to purchase it, partitions were knocked out and the congregation moved in. They have since added a bit to the building, but it is still essentially as when they moved into it. It faces the main "town square" a glorified wide-place-in-the-road.

The following winter, Mrs. Lee Young Sook, General Secretary of WCTU, went there to hold a week of special services and was so impressed that she came home and gathered money among her friends to buy a plot of farm land to serve as a Lord's Acre endowment for the church, to be farmed by the members for the church.

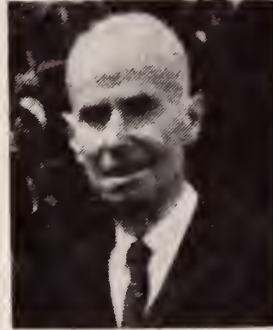
By this time, it was evident that Miss Suh, the student who had started the work, had done as much as she was able to do and it was time to look for a full-time man worker. She and other students had come out from Seoul, faithfully, every week-end, to look after the services. So it was arranged by the district superintendent that an experienced pastor who had been serving at the other end of this large district should move here and continue the work.

This spring, the church was celebrating its second anniversary and asked me to come for the service. The building is about 6 feet wide, on the inside, and perhaps 20 feet long. I counted 50 adults seated on the floor in this space. When several late-comers came in the back and there were no seats, those in front were asked to shove up forward to make room behind, in time-honored Korean fashion. They had previously had a Sunday School attendance of 80. We all enjoyed the "close fellowship." After the service, we had a meal together, on apple boxes set down the length of the building, and covered with large sheets of white paper in lieu of tablecloths. They are hoping to build a new cement-block building, farther up the valley, near where the church's farm land is located, for the present building is obviously bulging at the seams. They have hopes of getting on a self-supporting basis within the next couple of years.

One thing that gave me particular pleasure was meeting the teen-age boy who came in from there to attend the district Bible Institute. I taught him Bible Geography, in connection with which each student was required to prepare a wall-map of Palestine showing everything studied. He was now teaching that same course to the church people and had on the wall a much better map than the one he had made for my class. Is Bible Institute teaching worth while? What do you think?

*Allen D. Clark*  
United Presbyterian Mission

## Rev. Robert Grierson, M. D.



**Robert Grierson**

Dr. Robert and Mrs. Grierson were two of the five Canadians who came to Korea in 1898. After language study in company with the others, in Wonsan, Dr. Grierson, in 1901, extended his evangelistic and medical efforts to Sungjin, a seaport 145 miles northeast of Hamheung. There they lived and worked until his retirement in 1935. There being but one lone Christian in Sungjin, a band of Christian carpenters from Wonsan put up buildings, and were aided by Dr. Grierson's sainted father, who came from Canada to help them get settled.

Dr. Grierson, a vigorous preacher and an excellent student of the Korean language, spent most of his earlier years in evangelistic work, and at first did medical work only while visiting villages on preaching tours. But such medical work was very limited. So, after the Russo-Japanese war, 1904-5, more concentrated medical work was begun in Sungjin. In 1917 a larger brick hospital was built, and soon filled, as well as adjoining buildings, with patients from far and near.

Dr. Grierson did what he could in training helpers, but the Canadian Mission from the first, united with other missions in Severance Union Medical College and Hospital, under the Presidency of Dr. O. R. Avison, and from that Institution came many fine doctors and nurses, who returned to work in the Canadian Mission Hospitals. These were three: In Hamheung, under Dr. Kate McMillan, in Sungjin, under Dr. Robert Grierson, and from 1916 on, in Yongjung (Lungchingsun) Manchuria, under Dr. S. H. Martin, who later was on the staff of Severance.

Dr. Grierson always retained his close relationship with the evangelistic work. He was a co-pastor with Korean pastors of local churches. His staff of hospital evangelists preached in the hospital and went to villages to follow up ex-patients who had returned home.

His musical ability found an outlet in training choirs and bands, who often travelled around the villages,

(Adapted from a 1931 study book prepared for the United Church of Canada. Compiled now by E.J.O. Fraser, one of its co-editors.)

bringing their talents to many. He combined such work with medical clinics in towns around Sungjin.

The rough mountainous terrain of the Hamkyung Provinces kept back the development of good roads, so Canadian Missionaries did not have the opportunities of extensive use of automobiles until later than was the case in other parts of Korea.

Dr. Grierson lived to the age of 98, dying in May of 1965.

*Rev. E.J.O. Fraser*  
Canadian Mission (Retired)

BIRD RECOGNITION

The large insect and caterpillar eating birds were a few weeks behind the small insect eaters, such as the tri-colored flycatcher, in their arrival in the Seoul area. On the 7th of May I noted the arrival of the Phillippine red-tailed shrike. Considering that this bird is common at least in Korea, Japan, and China, the name of "Philippine" is not very good. The rusty brown tail and rump is also not very "red" either. Two days later I heard the oriole. It is called the Black-naped oriole to distinguish it from some of the other yellow orioles that are found in the subtropical regions. Those who have it near their homes have probably noted that it is a little noisy and I heard calls starting at 4:30 A.M. one morning. I heard the cuckoo on the 12th of May and on the same day heard and saw the Broadbilled Roller. The Broad-billed Roller has a red bill that is wide and thick. Its plumage is in dark blues and greens and when it flies a large white spot can be seen on the underside of each wing. It is most typically seen on a top branch of one of the highest trees around from which it will periodically take a leisurely flight and return. The only call I have ever heard from it is a rather harsh squawk.

*Lyman Hale*  
Methodist Mission

Prayer Calendar Changes

- page 16 change  
Rev. David Merwin  
53 Mook Dong, Seoul  
to  
Rev. David Merwin  
Box 1, Taejon, Korea
- page 138 Australian Presbyterian Mission phone 3571
- page 148 Delete Far East Apostolic Mission including Rev. Merwin's name and address

- page 166 add under Far East Apostolic Mission  
137-5 Sun Wha Dong  
Merwin, Rev. David  
Merwin, Mrs. Judy
- page 160 Hawley, Rev. Morley (Phone 74-6427)
- page 166 TAEJON add  
Anglican Mission 204 2-Sun Hwa Dong  
Daly, The Rt. Revd. John C.S.(Bishop)
- page 143 under Anglican Mission delete  
Bishop Daly's name

THE REWARDS

What a thrill it is to see the joy on the face of a patient who, after being in bed for five years, walks out of the hospital front door alone. This is the story of Miss Lee. After a wrong diagnosis at an out-of-town hospital, she came to see our doctors to find out if she could ever walk again. For five long years she had lain in bed thinking that soon she would be well. At the end of these five years she found herself so weak she could not even sit up. When she arrived at our hospital her one thought was "Please, I want to walk". After three months of intensive care and exercise, she was able to walk out of the hospital door through which she had once been carried. Her face wore a big smile and her heart was full of gratitude for the help she had received.



At the same time that Miss Lee was admitted, another person, who also for five years had not walked, was brought in. She was five-year-old Wha Ja, a very small orphan. During her five short years, because of malnutrition, she had never been able to stand on her thin, spindly legs. She also had been misdiagnosed and did not have polio as someone had said. After gaining weight and strength from good nourishing food she too began to walk. She is now a healthy, pretty child, still a little smaller than most six year olds, but she should soon catch up.

The life of a hospital worker can sometimes be very sad, but it can also be rewarding when you see the happy smiling faces of those who have been physically healed and have also been spiritually awakened, or renewed to go out again to take their place in the community.

*Miss Joanne Poe*  
United Presbyterian Mission

## Korean Medical Technicians Take First Registry Examination



On April 22nd 1965 in Seoul, Korea, 1287 medical technicians from all over the country gathered for their first registry examination. Plans for this have been going on for several years.

The examination was prepared by a group of doctors and lawyers who are engaged in laboratory work or are active in making the national health laws. It consisted of three parts. The first part included the national health laws, anatomy and physiology and general laboratory work. The second part was an oral examination on laboratory work and the third part was a practical examination on laboratory work.

A national decree has been promulgated and I quote "By August 1965 all para-medical personnel already engaged in actual laboratory work will be required to be registered with the government by means of a national examination, after which only those who have had two or more years of college work in this field or three or more years of in service training in a recognized institution, can take the examination.

Four westerners, American Registered technologists and missionaries, also took the examination. The results will be announced in June.

*Mrs. Hilda Weiss*  
Methodist Mission

## BOOK NOTES

There have been plenty of books about the Korean War, and no shortage of writing about the effect of the war and the refugee situation on the growth of the protestant churches in Korea. However there are some fresh lines of approach in Chulho Awe's **Decision at Dawn, The Underground Christian Witness in Red Korea** (180 pages. Harper & Row, 1965. \$3.95).

Mr. Awe (the name is usually spelled Oh) is the energetic and gifted inspirer of much of today's work in the field of industrial evangelism in Korea. Recently while he was in America for further study it was suggested to him that he should write this book. The actual writing was done by Herbert F. Webster, but the character of the real author comes out clearly.

It starts two years before the outbreak of the war, when Mr. Awe was a young mining engineer in a small town in North Korea, and tells the story of how he refused to become a communists party member and how he was then harried until he joined the underground anti-communists in P'yongyang for a few months before the actual outbreak of the Korean war.

There are many valuable accounts of day-to-day life under the communist, but the strength of the book lies in its quiet and unpretentious faith. It is one of the best pieces of Christian writing to come out of the North Korean debacle, because it is not in the least clamorous.

Old Korea hands will be irritated by some of the minor mistakes which the American editors and publishers have made, and the choice of pictures is not very good, though the pictures themselves are excellent. The romanization of the Korean words and names is inconsistent and muddling. Why is it that Christians are content with amateurishness in such matters? In the long run it spoils the impact of our message.

It is perhaps a bit late in the day to mention Helen Kim's little autobiography **Grace Sufficient**, published last year by The Upper Room, but it has not long been available here in Korea. It contains a great deal of information about the significant trend of feminist thought which has come to center around Ewha University and gives full accounts of Korean political history in the last generation. A Korean version of her story has also been published.

All missionaries should give their attention to the small pamphlet of **hymnal** (Revised Edition) in Korean that has come out of the CLS for 30 won. This is presumably a foretaste of what the Hymnal Revision Committee is going to produce eventually. It is streets ahead of the present book, but ruthlessly murders some great hymn classics, contains a few howlers copied from American hymnbooks, and has some rather harsh translations. If it is intended as a try-out, then it should be given the benefit of careful criticism.

**Richard Rutt**  
Anglican Mission

## KOREA CALLING

Editor: **Mrs. Horace G. Underwood**  
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Box 1125 I.P.O., Seoul, Korea  
Subscription: **\$1 a year**  
**\$6 a year for 10 to one address**

# KOREA CALLING

VOL. IV. No. 11

DECEMBER, 1965

## The Seoul Foreign School

The Seoul Foreign School, founded in 1912 (see *Korea Calling* Vol. II No. 6 for an historical account), serves today an ever growing, ever expanding community. This fall, enrollment is almost 260 in grades kindergarten through 12. Dormitory students come from as far away as Hong Kong while several of our day students commute from Inchun.

Though S.F.S. is a school primarily for the children of missionaries and about 85% are such children, 6% are from the diplomatic community and 6% are from the foreign business community. From a nationality viewpoint, S.F.S. has pupils from 12 countries, but is predominately American (75%) with smaller groups from Canada (8%) Korea (4%) Germany, China, Australia and Britain (3% each).

Presumably as a result of the fact that there was an influx of missionaries after the Korean War, the S.F.S. has a skewed enrollment distribution. The average class size in the high school is 12, in the junior high is 16 and in the elementary grades is 25. There are 30 in the kindergarten.

To take care of these boys and girls, the physical plant has been expanded each year since 1962. In 1963, two classrooms were added, including a laboratory. In 1964, our new dormitory was finished and, this year, we completed a combination auditorium-classroom building. Even this expansion has hardly been sufficient to match the needs of a student body, which has doubled in the past four years.

There are 24 teachers in the school, of whom 16 are full-time and 8 part-time. The part-time teachers are equivalent to about 3 full-time teachers, making the equivalent of 19 full-time teachers for 260 students, a ratio of 1 to 14 for the whole school and about 1 to 10 in the Junior-Senior high school.

The S.F.S. is the only such school in Korea which is financed without any significant subsidy either in cash, material or personnel. All teachers' salaries are paid by the school, either directly or through the missions involved, under various mission appointments. A few of the part-time teachers do not accept any pay, but in each such case funds are set aside, and listed as contributions from the teachers. These total about the equivalent of one full-time teacher's salary.



The Seoul Foreign School

The new and very home-like dormitory has accommodations for 10 boys and 10 girls. This year, in addition to one boy from abroad, we have students from Wonju, Inchun, Taegu, Taejon, Chunju, Iri and Pusan.

The curriculum is in step with the major educational systems of the U.S. progressive, but not pioneering. The "new math" was introduced in 1961 and has been adopted throughout the school since 1964. Text books are reviewed and replaced as necessary to maintain standards. Elementary class room teachers are supplemented by special teachers in physical education, music and Korean. The School Board has ruled that any class of over 30 shall be divided so as to maintain a favorable teacher-student ratio. In line with this policy, the 36 first graders are now divided into two classes of 18 each and it appears that most future entering classes will be of similar size.

The high school also has been alert to modern trends. "New" physics (PSSC) was adopted in 1960, CHEM-S chemistry in 1963, "new" math from 1961 thru 1964, and BSSC biology is now in process of adoption. Language texts are as modern as possible in a school still lacking extensive language laboratories. There are no "frill courses" but there is a full program in the traditional college preparatory areas. Bible is required through 10th grade, and church history and world religions in 11th and 12th.

Throughout the grades, the school gives emphasis to matters of Korea and the Far East. Korean language is required through the elementary grades and is elective in junior high. In high school, a full-year course is offered in Far East History and the religions

of Korea are stressed in the required world religions course. Moreover, all juniors and seniors in the high school take an eight-day trip through Korea to observe scenic, historic and industrial areas. Korean buses are used and students stay in regular Korean inns rather than in western tourist hotels.

A careful program of standardized achievement and aptitude tests helps to insure maintainance of standards and to verify school evaluations of students' progress. High School students participate in the professionally scored NEDT, NMSQT. SAT and College Board tests in addition to school-scored tests given to students at all levels.

The school has a strong athletic program, with one full-time and one part-time physical education instructor. Soccer and basketball teams are well organized: baseball, tennis, swimming and other teams compete from time to time. The annual "Crusader" and periodic "Kimchi Gazette" give students practical editorial, business and journalistic experience. Each year, students stage a major musical and or dramatic performance for the community.

In and out of the classroom, the Seoul Foreign School continues a proud tradition of excellence in education for English-speaking children from abroad. Students returning to their home countries usually find that they are ahead of their classmates and literally all of the graduates of the regular H.S. program continue to higher education in college with no evidence of handicap. By providing this educational service, the Seoul Foreign School continued to support the effort of the Christian missions in Korea by making it possible for men and women with families to devote their efforts to the work of their calling with a reduced burden of care for their children far from homeland schools.

*Richard F. Underwood*  
Principal, Seoul Foreign School

## Book Gift Certificate

When you want to give books as Christmas gifts,  
Give CLS Book Certificates;

Let them select the books they need.

Book certificates valued at 100 won  
300 "  
500 "

You get 20% discount on these prices.

**The Christian Literature Society of Korea**  
91, 2nd Street, Chongno, Seoul, Korea  
(Tel. 74-3092 : 74-1792)

## Onward Christian Soldiers

Probably the greatest Christian rally in the history of the Korean Church took place at the Seoul Stadium, November 5th, bringing to a climax the Nation-wide Evangelistic Campaign which has occupied the attention of all the churches of Korea this past year. It was the result of the dream of Dr. Helen Kim, long president of Ewha Women's University, and has been, throughout, a movement of evangelistic outreach on the part of the Korean Church itself. There have been special meetings in local churches and in local districts, meetings and discussion groups with students on high school and University campuses, witness by radio and through literature, evangelism in factories, prisons and hospitals. Whether because of this or not, the statistics gathered this fall show a definite growth throughout the Church, with a total of 1,740,938 Protestant Christians reported.

To bring this whole movement to a head, there have been recent special meetings in a number of schools and universities in Seoul, both church-related and others, and a series of three meetings in the Young Nak Church at which Rev. Leighton Ford of the Billy Graham team spoke, together with three outstanding Korean pastors. On the same days, there were morning Bible study and evangelism conferences in churches in different sections of the city.

Finally, on Friday afternoon, came the great rally in the Seoul Stadium. The Stadium seats 30,000. Long before the appointed hour, people were streaming in through the various entrances. It had rained in the night, but the day was clear. By 2 P.M., the stands were full and the grassy area beyond the actual base-ball diamond itself, which was muddy from the rain, was more than half filled with black-uniformed students from Christian high schools. The stadium had been marked off to indicate where those from different sections of Seoul were to sit. Individual churches and schools also displayed banners. Paper campaign flags had been distributed in the churches to those planning to attend and these were waved briskly in time to the beat of the music played by the ROK Army and Navy bands. The bands were seated behind the speakers and on either side of the massed women's choir, which was dressed in white or black so as to form a white cross against a black background. The banner of the Christian Radio Station, HLKY, was behind the speakers, and the HLKY microphone in front of them. Six boy Scouts stood as a guard of honor on either side of the rostrum. The Navy band's prelude included, among other things, the hymn "Hail to the Brightness of Zion's Glad Morning", the theme song with which HLKY has begun each day's broadcast for the past eleven years.

Dr. Hong Hyun-Sul (Harold Hong), president of the Methodist Seminary and chairman of the Campaign Committee, presided. Representatives of various groups took part: Methodist, Salvation Army, Presbyterian,



The Nation-wide Evangelism Campaign Rally in the Seoul Stadium

Holiness and others. The three goals of the Campaign were briefly discussed by three speakers, the second of whom was Kim Ok-Gil, president of Ewha Women's University. These goals were: To work to bring Unity in the Church, a Revolution in Society, and Hope to our People. There were official greetings by the Premier, by the chairman of the National Christian Council, and by Dr. Leighton Ford on behalf of the Christian community around the world. The theme of the main message, brought by Dr. Han Kyung-Chik of the Young Nak Presbyterian Church, was the theme of the rally: Our Living Road is Christ.

The massed choir sang Gounod's "Send out Thy Light" and the Army band played "Onward Christian Soldiers." It is probable that few of those present realized how appropriate this hymn was to the location where the rally was being held, for the stadium stands on the site where, from 1392 to 1895, the national army drill ground was located. The national army no longer drills there, but an impressive part of Christ's great army of dedicated Christian followers met here to praise His name and to dedicate themselves to new and faithful service for Him.

*Allen D. Clark*  
United Presbyterian Mission

## WHEN IS A SPY? ✓

We shall call his name Kim and thereby maintain his anonymity. Kim, then, was a confirmed and zealous Communist in North Korea and for that reason was chosen and trained to be a spy and sent to South Korea for espionage activity. North Korea's secret agents are not recruited on a volunteer basis but are summarily commanded to appear for a course at counter-intelligence headquarters when authorities of that branch of the government's service are impressed by the conspicuous devotion of a particular individual to the Red cause. Kim was a red-hot Red!

Having completed his training, Kim was escorted across the border to South Korea by the Communist net-work, fortified with counterfeit identification papers and a generous supply of South Korean money and U.S. dollars, and turned up at the Oui Jung Boo bus station waiting for transportation to Seoul.

But alas, even before boarding the bus, police suspected him and engaged him in detailed conversation. Kim maintained his aplomb, displayed his papers and nonchalantly urged the police to accompany him to Seoul to verify his claim that he was a business man returning to his office.

The police were not bluffed, went with him and, as the bus neared the capital, Kim, seeing the game was up, confessed his identity as a spy and was arrested. He was sent to prison, aware that the sentence would likely be execution. At his trial, he was declared guilty of espionage but the sentence was postponed. He was placed in solitary confinement.

The prison chaplain in his rounds offered Kim a Scripture portion, appealing to him to read and study it. God's Spirit illumined the Word to the heart of this former atheist and there, in the quiet and isolation of a prison cell, he came into a radiant and life-transforming experience of the Grace of God. The chaplain, convinced of the sincerity and genuineness of Kim's confession of faith, enrolled him in the Bible Correspondence Course which the prisoner studied avidly.

Years passed and apparently due to some confusion in the prison office, Kim's papers became buried at the bottom of a discarded pile and only after years was it recognized that the man had not been sentenced. The warden called Kim, acknowledged the oversight, and reminded him that while the punishment for spies was death, each prisoner had the privilege of requesting a new trial. Kim made the request and at the re-trial it was discovered, obviously, that while the prisoner had definitely entered the country with the express purpose of spying, actually no spying had been done; Kim had not yet made a beginning in his traitorous operation.

He was sentenced to five years imprisonment but, since seven years had elapsed since his incarceration, the judge explained that a claim for financial reimbursement could be made but added that a further trial would be involved. Kim understandably waived the privilege of re-imbursement and was released that day.

Freed, he sought out the office of World Vision, whose Bible correspondence course he had studied, and with his testimony won the confidence, sympathy and help of the director. Now Kim is employed by a Christian relief agency, and delights in telling congregations what great things the Lord has done for him.

Praise God for the ministry of the prison chaplain, for the distribution of Scriptures of the Bible Society and for the endeavor of World Vision to get both believers and unbelievers systematically studying God's Holy Word.

*Harold Voelkel*  
United Presbyterian Mission

## THE COMING OF CHRISTMAS IN KOREA

It was seven o'clock Christmas Eve at the old Brick House where we live. In the living room, illuminated only by a soft glow from the Christmas tree and one small spot-light, were seated all the Canadian Missionaries living in Seoul. They had gathered to watch the Christmas story enacted by the children of the Mission and narrated by Mrs. Russel Young. To the music of well-loved carols an auburn-haired Mary, dressed in blue, entered with Joseph. As they gazed solemnly into the manger they were joined by three five-year old angels. Then came the shepherds, the youngest a mere three years of age and then came the three Wise men bearing gifts. On the faces of each parent was reflected the joy that Christmas brings. But in addition was the joy of seeing their little ones for the first time sharing in the re-enactment of Christ's birth.

Scarcely was the last Christmas greeting ended and the guests departed when stockings were hung by the chimney with care and our two little girls snuggled into bed. Surely "early to bed" would mean that Christmas Day would come sooner.

Then it was ten o'clock and time to leave for the KBS-TV station. The National Christian Council had been granted by the government TV station time to present six religious programmes on the day before Christmas. This was a rare opportunity to present to the well-to-do of Seoul the spiritual meaning of Christmas whose outward trappings are already familiar to every resident in this oriental capital. The final half hour of the day was to be a dramatic performance of the Christmas story and it was my responsibility to costume the cast. A professional group of actors had been engaged and, while not all were Christians, their acting portrayed a sincere understanding of the shepherds who listened to the good news and of the Wise men who sought the King. At two minutes to midnight, the scene shifted from the inn where the news of the birth had been announced, to the stable. The shepherds entered quietly and knelt in awe and then came the Wise men to present their gifts: one his gold crown, another frankincense and another myrrh. On the stroke of midnight the Christmas bells pealed forth the wondrous news.

Midnight in Korea also signals the time for young people, gathered in churches, to begin carolling. Scarcely had I reached home, when Korea's favorite carol "Silent Night" could be heard in the neighbourhood. Swaying paper lanterns marked the pathway of the singers as they went from house to house, announcing the Saviour's birth.

Awaiting my return was my husband, who was ready to leave for our church in the heart of the city. There he was to meet several women members whom he had promised to chauffeur on errands of good-will. Several times they criss-crossed the city, taking bags of rice to former members or friends whose interest in the church had grown cold over the past months. A gift left at their door-step was to assure them that the church had not forgotten them and still hoped for their return.

Don's return home almost co-incided with the time that Mr. Robert Warren, pharmacist-turned-language-student, and our house guest, must leave for Severance Hospital. It was still dark at five o'clock and carollers could still be heard singing "Joy to the World" as Robert left the house. His purpose was to accompany nurses of Severance Hospital on their annual sunrise "Journey of Compassion." With Miss Beulah Bourns, they visited some of the most destitute homes of the city - shacks huddled at the edge of the Han River, and some even dug into the sand-bars under the bridge spanning its waters. To the occupants of these dwellings, the nurses brought food, clothing and toys: gifts in celebration of the Birthday of the Christ-child.

And then the sun rose. And with it came the delighted voices of two little girls who had slipped down to the fireplace to find their stockings. "Look at this doll. It has real hair," and then a more sophisticated "My doll's a cheer-leader" could be heard from the living room. Christmas Day had once more dawned.

*Mrs. Don Irwin*  
Canadian Presbyterian Mission

## BOOK CHAT

With Christmas coming up, perhaps I should call your attention to the annual Year-end book sale which the Christian Literature Society will again have. For the two months of December and January, there will be a 20% discount to those who buy (at one time) at least 500 won worth of CLS books. This applies to all the CLS books with the exception of hymnbooks and Sunday School lesson books.

If you have not yet secured your **Christmas Cards**, or even if you have, you are probably aware that good Christian cards with Scripture texts are as scarce, in Korea as the proverbial hen's teeth. The CLS has two exceptions to this dilemma. The drawings are by Kim Heung-Chong, who teaches at the Methodist Paiwha High School, in Seoul. One is a manger scene in delightful Korean setting, the other a madonna in pale yellow Korean dress. Both have Scripture texts in English and Korean, inside, and come with envelopes (30 won). Order right away, so you can get them into the mail.

The 1966 prayer calendar should also be off the press by the first week of December. Use it for a directory, but be sure to remember that its first purpose is for prayer.

### KOREA CALLING

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Business Correspondence: Rev. Allen D. Clark  
Box 1125 I.P.O., Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address



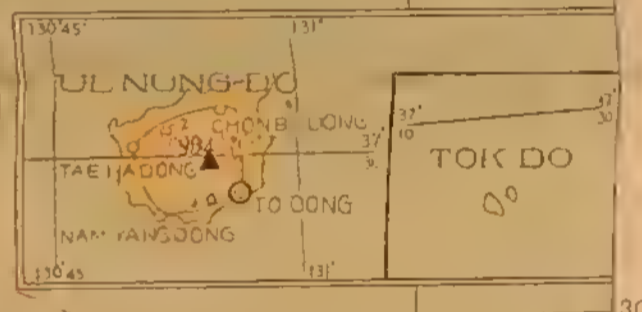
# MAP OF KOREA

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# KOREA

(SOUTHERN)



Yellow Sea

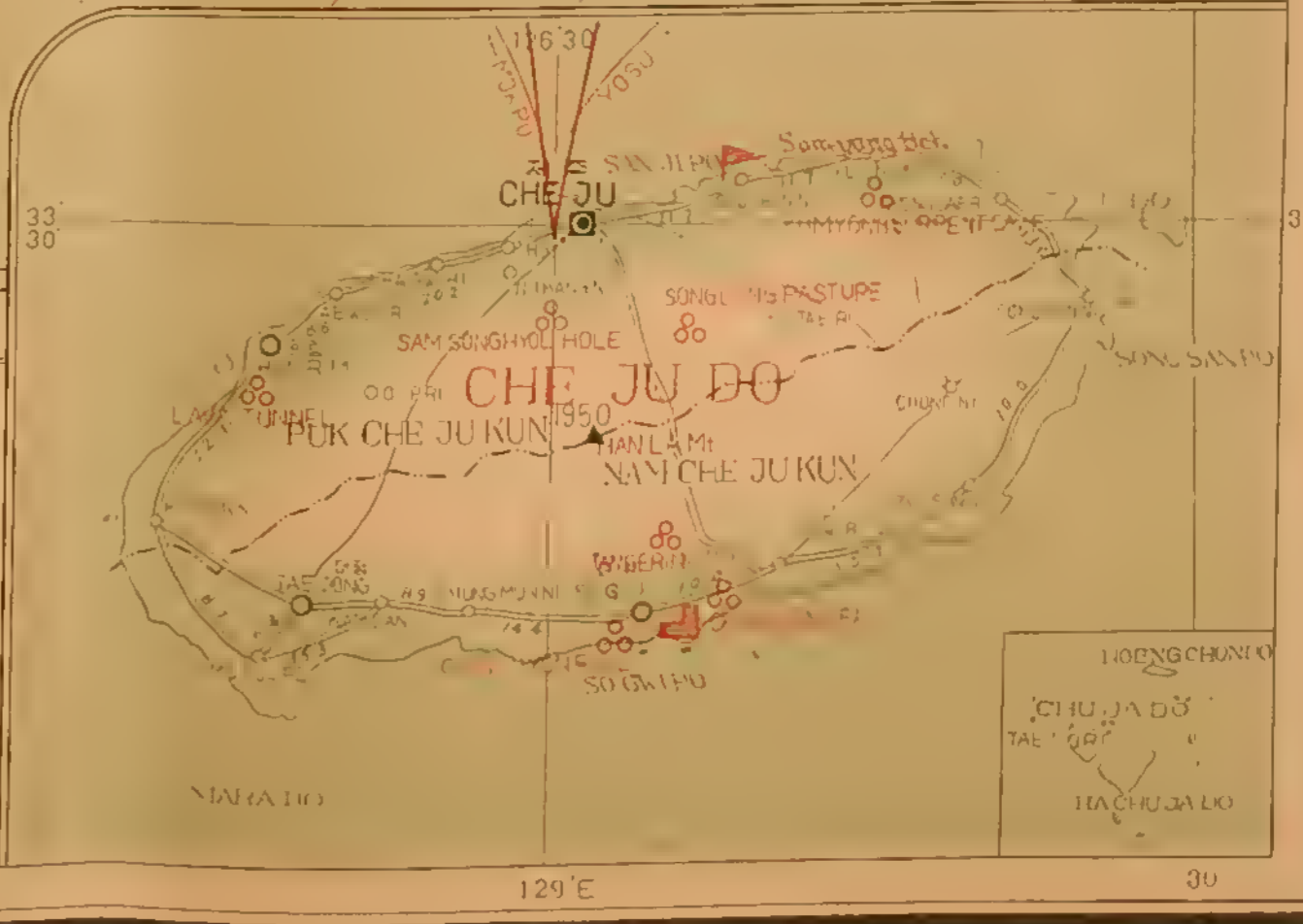
Eastern Sea



S = 1 : 500,000

**LEGEND**

- SEAT OF CITY AND PROVINCIAL OFFICE
- SEAT OF KUN AND UP OFFICE
- VILLAGE
- PARTICULAR CITY AND PROVINCIAL BOUNDARY
- CITY AND KUN BOUNDARY
- RAIL ROAD AND STATION
- 1st & 2nd CLASS ROAD
- 3rd & 4th CLASS ROAD
- RIVER
- AIR LINE
- SEA ROUTE (MILES)
- TEMPLE (T)
- HOT SPRING
- TOURIST HOTEL
- PLACE OF INTEREST
- SWIMMING BEACH



Choang ju City  
Sung nei doug 89  
Choong puk, Korea

Dear Dr. Moffett

it is very long time that I was seen by you. I earnestly wanted to see you before your going home. and surely tried to attend the Ceremony of your father's memorial Ceremony but regrettably I didn't

you may understand why I couldn't up to Seoul as you read my writes and now I write about my church's circumstances which I should report to you before your going home.

first time when I was appointed to this church I completely confused with numerous problems, and indeed this church just faced into very - crisis in every side

- ① Congregation, decreased to 60-50  
greater part of church member departed away to other city and town for to find their life, because this Presbyterian Church compared with numerous north-Korean refugees and native christian was weaker than refugees in number or financial power, and former pastor removed is caused this point

② former pastor started enterances hall construction though there was so many opposed opinions and construction was not finished though it tookes two years. Strong winter-wind froze attended persons from not fixed window

③ I found a lot of debt of construction - it estimated 100,000 won

④ another debt is founded which must pay monthly 12,000 won - for 15 months to the private-Banking

those are main difficulties I had to resolved but I never experienced with those problems. and I was too weak to bear the heavy load, there is no but disappointment.

One day, when I prayed at the church, I remembered a wonderful voice, the voice surely gave me much encouragement, year ago, you preached at young su first church for eldes ordination and I interpreted to Korean - one of elder who OK church now in heaven - your main point, as my memory, is that  
 "Prepare your selves before God."  
 "Holy spirit himself work for you!"

" things possible to you is your work  
but things impossible to you is  
God's work but God works through  
you, you must prepare before God "

I don't remember correct sentences  
but only main meanings of you. I prayed  
to God, give us change, impossible to  
possible, open the closed gate to me. —

days passed. and.

Every difficulties departed away  
and departed congregation are  
gathered to gather to the church!

Dr. Maffett and Mrs Maffett, let us  
rejoice! though it is small scope we  
experienced great God. God blessed us  
in every side

- 1) we restored so many debts and  
now there is no any kind of debt
- 2) monthly payment to private Bank  
is remaind only three month.
- 3) Congregation increased and  
we became biggest church in  
Cincinnati among 11 other churches
- 4) unfinished construction works  
are finished larger part.

Some body says that Presbyterian  
church is revival church, of course,  
I recognized the name somewhat

⑥ now we provide a good musical chime bell to sound whole area in Choong ju city and already we prepared a good Powerful Amplifier set and speaker set but only problem is chime, it is difficult to get the chime in here Korea.

Please let me know about chime and how we get it one from America? and could we find a good christian who willingly contribute a chime for us?

I think you may understand why I couldn't up to sea, surely past ten month were great battle to me,

---

My family remembered of you always and give compliment to Mrs Moffatt.

Some time I read your letter which you wrote me, and I work now between dream and reality, heaven and earth, siner and saint. My responsibility which I ordered from God gives me happiness every day, and I am not min but Christ's whether famous or unknown. But Christ calls my name today.

Looking forward of you. Write  
Sincerely,

The List  
of  
CHRISTIAN DENOMINATIONS  
in  
Korea  
(1965, Dec.)

Prepared  
by  
The United Graduate School  
of  
Theology  
Yonsei University  
Seoul, Korea



Denominations in Korea

- I. Presbyterians
- II. Methodists
- III. Holiness Church
- IV. Baptist Church
- V. Church of the Nazarene
- VI. The Christian Church of God in Korea
- VVII. The Church of Christ
- VIII. Pentecost Church
- IX. The Seventh Day Adventist Church
- X. Molmon Church
- XI. Missions
- XII. Salvation Army
- XIII. Sects of the Indegenous Origin
- XIV. Sects of Bible Study
- XV. Jehovah's Witness
- XVI. Anglican Church
- XVII. Greek Orthodox Archdiocese of North and  
South America
- XVIII. Catholic Church
- XIV. Miscellaneous Sects

No.	Denomination	Founda- tion day	Founder	No. of Presby- tery or district	No. of church	No. of Minis- ter	No. of be- liever	N. B.
<b>I. Presbyterian (Calvinism)</b>								
1.	The Presby- terian church of Korea (United)	1907 Sep.1	H.G. Under- wood	32	2,166	2,200	514,740	
2.	The General Assembly of the Presby- terian church in Korea (Union)	"	"	30	1,765	695	508,722	
3.	The Presby- terian church in the R.O.K.	"	"	10	679	700	200,231	W. C. C.
4.	The Presby- terian church of Kory	1946 Sep.20	Hwang, Chul Do	8	474	345		
5.	The Bible Presbyterian church of Korea	1960 Sep.6	Chi Sun Kim	10	89	85		I. C. C. C.
6.	The Christ- ian Reformed church in Korea	1965 Jun.15	Chung, Hun Taeg	11	76	77		
7.	The Presby- terian church of Korea	1960 Sep.7	Baeg, Young Hi		39	39		divided from No.2
8.	The Legal Presbyterian church	1962 Sep	Park, Byung Hun	4	32	20		I. C. C. C. divided No.2
9.	The Presby- terian church of Korea (Neutral)	1951			27	19		
10.	The Presby- terian church of Korea (Re- habilitated)	1945 Aug.18	Joo, Sang Su		24	13		
11.	The Pure Pre- sbyterian chu- rch of Christ in Korea	1955 Dec.10	Lee, Kei Sil		14	13		divided from No.10
12.	The Presby- terian Recon- struction ch- urch of Korea	1964	Kim, Young Jae		8	7		"

No.	Denomination	Foundation day	Founder	No. of Presby- tery or district	No. of church	No. of Minis- ter	No. of Be- liever	N. B.
13.	The Gospel Presbyterian church in Korea	1954	Ji, Dong Shik		4	4		
14.	The Korea Presbyterian church (conservative)	1965 Jan. 1	Chai, Sung Gon		3	7		
15.	The Presbyterian church of Korea (rehabilitated)	1949 May.	Lee, Il Hwa		3	3		
16.	The Zion Presbyterian church of christ	1940 Nov. 1	Chae, Byung Ha		1	1		
To. 16 Presbyterian churches					5,304	4,228		
II. Methodists (Wesleianism)								
1.	Korean Methodist church	1885 Jul. 16	H. G. Appenzeller	36	1,270	1,315	225,144	WCC
2.	Korean Methodist church for Jesus	1961 Jun.	Kim, Duk Sung		24	15		ICCC
3.	Korea Free Methodist church	1965			3	2		
To. 3 Methodist churches								
III. Holiness church (Wesleianism)								
1.	The Korea Christian Holiness church	1907 Mar.	Kim, Sang No	10	397	241	121,776	OMS
2.	Jesus Korea Holiness church	1961 Apr. 14	Han, Bin soon	8	104	55		ICCC
To. 2					501	296		
IV. Baptist church								
1.	Korean Baptist Confederation	1959 Apr.	Jo, Hyo Hoon	19	184	130		
2.	Korean Baptist Convention	1959 Mar. 18	Kim, Yong Hae	8	84	80	4,200	ICCC
3.	Baptist Bible Fellowship	1954 Nov. 18	Pyo Soo Da Missionary	19	19			

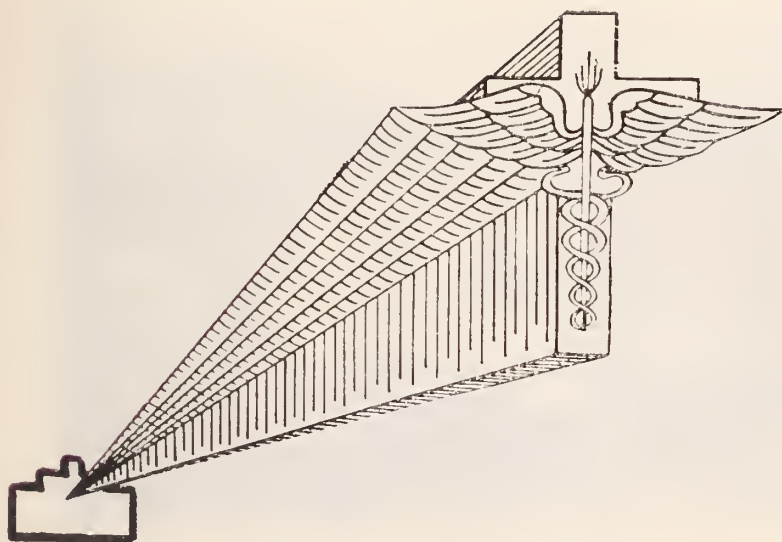
No.	Denomination	Foundation day	Founder	No. of Presby- tory or district	No. of church	No. of Minis- ter	No. of Be- liever	N. B.
4.	The Korean Christian church	1906	M. C. Penweek		15	14		ICCC
5.	Conservative Baptist church	1962 Feb.	Yoo, Eul Joon		1	1		
6.	Independent Baptist church	1964 May.5	C. Wbronson		1	1		
To. 6					304	245		
V.	Church of The Nazarene	1948 Jun	Ovalnis		49	47	4,393	Weslei- anism
VI.	The Christian church of God in Korea	1936 Apr.			12	12		Div. Hol- iness Ch. ICC
VII.	Church of Christ							
1.	Korean Chri- stian Mission	1940	Herald Taylor	2	95	67		
2.	Chruch of Ch- ristian Mission in Korea	1930	Hoon, Suk Gi	6	42	39		
3.	The Meeting of Christians	1896	Japanese		23	0		no clergy
4.	Christ's Assembly	1947 Nov.4	Choi, Choon Un		2	1		"
To. 4					162	107		
VIII.	Pentecost Church							
1.	Korea Assem- bles of God	1953 May	Owsgood	4	58	52		
2.	The Christian Pentecostal church in Korea	1958 May.10	Kute		10	8		
3.	The Korean Pen- tecost church	1926 Feb.	Lamsey		5	5		
To. 3					73	65		
IX.	The 7th day Adventist church							
1.	Korean union mission of 7th day Adventists	1904	Japanese Kook Kok Sco	6	249	180	88,521	

No.	Denomination	Foundation day	Founder	No. of Presbytery or district	No. of churches	No. of Ministers	No. of believers	N. B.
2.	General Assembly of the True Jesus church in Korea	1947	Bae, Yong Do		19	19		
3.	Church of God (7th day)	1962 Aug.5			5	7		Div. No.1
To. 3					273	203		
X. Molmon church								
1.	The Church of Jesus Christ of latter-day Saint	1955 Jan.	8th Army Chaplain		7	7		
2.	The Recognized Church of Jesus Christ of latter-day saints	1961 Aug.			4	4		
To. 2					11	11		
XI. Missions								
1.	Korean Gospel Mission Inc.	1951 Aug.	Hwang, Sung Tag		7	7		Pusan
2.	Korean Evangelical Movement	1951 Aug.	Gang, Tae Goog		2	2		
3.	Korean Lutheran Mission	1958 Jan.13	Bathling		2	2		
4.	Korean Pentecostal Church	1958 Jul.	Park, Sung Ki		3	3		Pusan
5.	Korean Inland Mission	1960 Jan.	Kim, Gang Han		3	1		
6.	Mennonite	1950 Oct.	MCC Members					
7.	Christian Science Society	1963 Mar.			2	2		
8.	The American Mission Society of the saving Soul	1956 May.20	Flathoy					
9.	The Evangelical Alliance Mission	1954			3	3		
10.	Slavic Mission Oriental	1961 Mar.	John					
To. 10					22	20		

No.	Denomination	Foundation day	Founder	No. of Presby- tery or district	No. of church	No. of Minis- ter	No. of be- liever	N. B.
XII.	The Salvation Army Head- quarters (NCC)	1908 Oct.8	Harvey	6	102	100		
XIII.	Sects of The Indegenous Origins							
1.	Chosun Chri- stianity	1914	Kim, Gwang Ho		12	19		
2.	Christian Ko- rean Gospel church	1935 Dec.21	Chai Tae Yong		10	10		
3.	The Christian Rehabilitated church in Korea	1930	Choi, Duk Ki		44	50		
4.	Christian Cen- ter in Korea	1955 Jan.	Park, Tae Sun		181	47		
5.	The Christi- an church of Emmanuel	1955 Mar.6		5	27	23		Taegue
6.	The Holy Spi- rit Associa- tion for the unification of World Christianity	1954 May.1	Moon, Sun Myong		148	148		
7.	The Central Jerusalem church in Korea	1957	Kim, Joon Gon		1	1		
8.	The Assembly of God's House	1965 May.	Yang Do Chun		4	1		
9.	Christian Reformed Chruch	1958 Mar.						
To.	9				427	279		
XIV.	Sects of Bible Study							
1.	No. Church group, Meeting of Bible study	1924 Mar.1	Kim, Kyo Shin		2	2		
2.	Theological Institute of God's dignity	1946 Jan.	Shin, Do Soo		7	1		
To.	2				9	3		

No.	Denomination	Foundation day	Founder	No. of Presbytery or district	No. of church	No. of Minister	No. of believer	N. B.
XV.	Jehovah's Witness: Watch Tower Bible and Tract Society	1915	Mackensy		175			
XVI.	Anglican Church (NCC)	1889 Nov.1	Walslandis		60	44	8,000	
XVII.	Greek Orthodox Archdiocese of North and South America	1900 Jan.	Holy-Samin		1	1		
XVIII.	The Catholic Church of Korea	1831	Most Rev. Bartholomew Drugviere	12	338 (Parish) 1715 (2ndary Station)	385 (Koreans) 330 (Foreigners)	706,829	
XIX.	Miscellaneous Sects							
1.	Seoul Meeting of the Religious Society of Friends (Quakers)	1955 Feb.			1			
2.	Chinese Christian Church	1912 Oct.			9	9		
3.	Church of the New Jerusalem	1930 Mar.1	Lee, Jung Sun		4	4		
To.	3							
	Total-69				10,823	7,687		

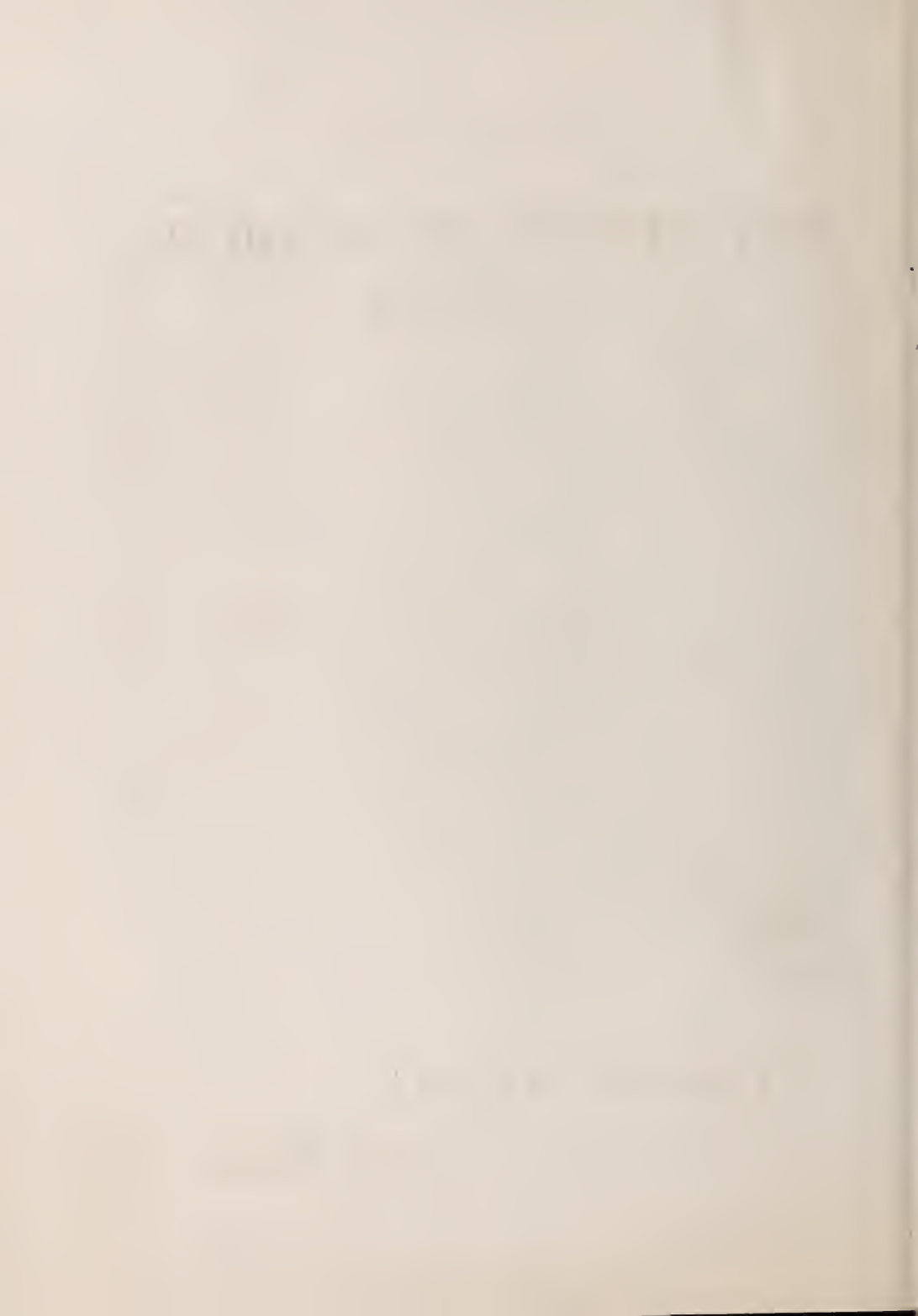
# PRESBYTERIAN MEDICAL CENTER



**CHONJU KOREA**

**ANNUAL REPORT**





# 1965 ANNUAL REPORT

of the  
Presbyterian Medical Center

On a hill at one end of the city stands a concrete monument in honor of the students who died for their country. At the other end of the city, high on a rugged mountain, is a Buddhist temple. Between them on another hill stands a collection of buildings within which a ministry of healing to honor Christ and to bring men the good news of His Salvation is going forward. It is the work which is done at the latter, the Presbyterian Medical Center, that we wish to report.



This year has been a momentous one for the Presbyterian Medical Center. The tremendous campaign for the Women of the Church Birthday Offering focused the attention of the church upon Korea and the educational work being done at Taejon Presbyterian College and the medical work at Presbyterian Medical Center. As a result many new friends were gained and interest on the part of old friends revitalized. These friends

(you folks!) were good financial supporters also and, consequently, the WOC Birthday Offering exceeded all previous records. Our thanks go to each one of you for the part that you played in contributing over \$400,000 to the Center's building fund.

This year has also been a good one for the new **Medical Benevolence Foundation**. This organization of medical and paramedical people gives its members the opportunity to learn more about the overseas medical work of the church and also the chance to contribute their time, talents, and funds to support this work in all the mission fields. Contributions given through the MBF and specifically designated for the Medical Center have made possible the purchase of a much-needed diesel-electric generator, obstetrical table, autoclaves, and other equipment. Purchases of new X-ray equipment, steam generator, and other items which can be used now and then be moved to the new building are being considered. The arrival of such new items gives the staff a big boost, but what encourages them even more is the knowledge that the church back home cares enough to provide them.

Hospitals are very expensive plants to build. Although the wage scale is lower in Korea and, therefore, the cost of building is considerably less than in the United States, still it costs a lot to build here, too. Estimated cost of the desired new building including equipment is \$2,000,000. The Board of the Presbyterian Medical Center has applied to the Central Agency for Overseas Aid in Bohn, Germany for a grant, and should the Central Agency respond favorably the amount we expect to receive is \$1,000,000, making a total of approximately \$1,500,000 to begin the project. At this writing there has been no official reply to the request, but we have been encouraged by the visit of a German hospital architect who came to look over the situation and discuss the building plans.

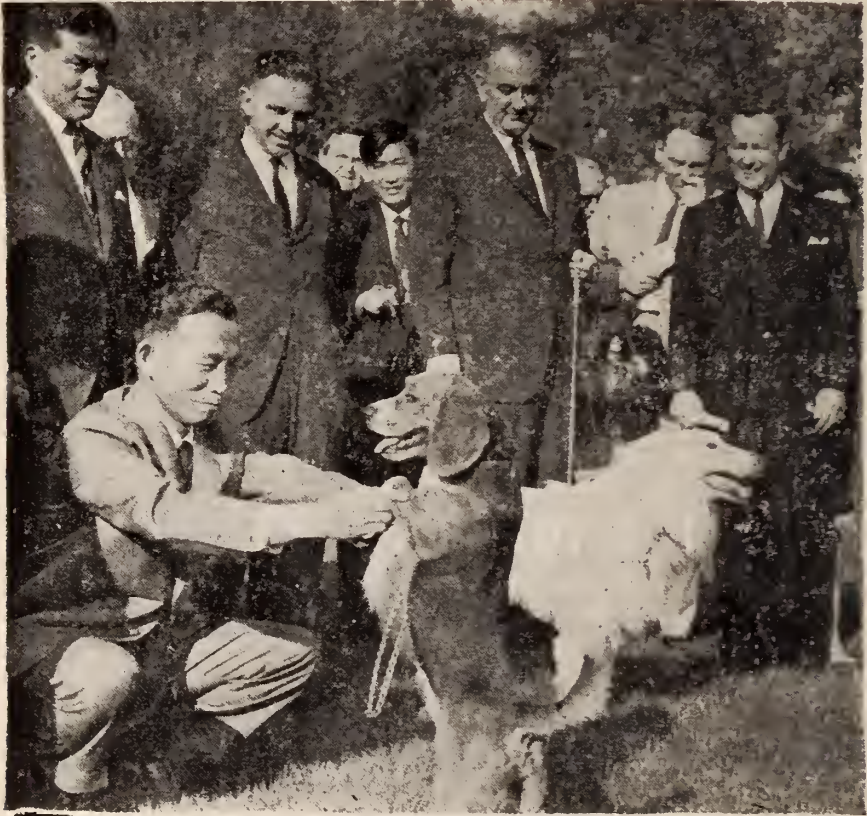
While on the subject of building we would like to report the construction of five houses for our staff doctors. These houses were especially designed for the Center by an American-trained Korean architect who specializes in precast concrete construction. The houses might be called "model homes" and are part of the attempt of the Center to attract and hold the type of skilled

doctors needed for our training program. And that brings us to introducing the staff of the hospital.

No hospital is better than its staff. (We just look forward to the time when our building will approach in quality that of our staff!) If you want your X-ray film read properly Vanderbilt-trained Dr. H. Y. Yune can do it for you. Though hampered still by obsolete equipment, which we hope to be able to replace soon, the radiology department is able to do some 30 types of examinations, including many which cannot be done in any other hospital in the province. For tissue examination consult Dr. M. S. Soh, American Board certified pathologist. Dr. Soh has strengthened the teaching program with his pathology conferences which are now being held on a regular basis. Oldest of the staff doctors in age and years of service, Dr. Y. H. Pak, neurosurgeon, contributes more than just his talent with the surgeon's knife. He is an inspiration for all as he serves his church as an elder, serves on the Taejon Presbyterian College Board, instructs at the P. M. C. Nursing School, functions as a member of the Executive Committee of the Center and numerous other committees. Dr. K. Y. Lee, general and thoracic surgeon, is due credit for having up-graded the intern-residency training program during his relatively brief time with us. The Tumor Registry, for which he is responsible during Dr. Seel's absence, is turning up cancer statistics which have been unavailable in Korea and which will be of interest to all doctors. The newest member of the staff of doctors is Dr. J. M. Soh, E.N.T. department head. Dr. Soh, with his pleasant manner and skillful work has built up the department considerably since his arrival in May, 1965. In fact, total income from his department in 1965 was more than twice that of 1964 and 50% more patients were seen.

Director, Dr. Paul S. Crane added variety to his year by returning to the United States for a series of speaking engagements on behalf of the WOC Birthday Offering campaign. Before returning to Korea he was called upon to interpret for President Johnson when President Park of Korea visited Washington. The remainder of his time has been divided between his medical practice within the hospital (surgery) and responsibilities outside. As chairman of the Health Committee of the Korean Association of Voluntary Agencies he has been a key figure in a

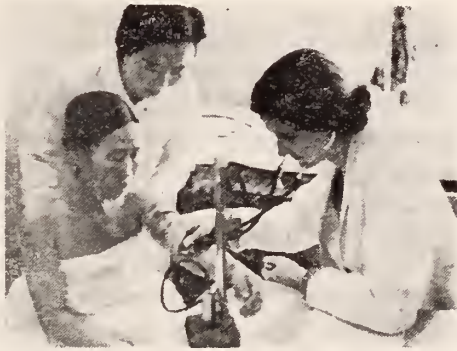
nation-wide campaign to rid the country of intestinal parasites, to which 80-90% of the citizens are host. In addition to being a visiting professor at Yonsei University, he sits on the executive committee of its board.



Dr. Frank Keller, pediatrician, returned refreshed from his furlough and brought with him several barrels full of donated medical supplies and equipment. In the fall he profited from attending an international meeting of pediatricians held in Tokyo, Japan. Dr. David J. Seel left us for a year of furlough in the United States; it is reported that when he alighted from the airplane he hit the ground running and has been on the go ever since. A tight schedule of speaking, traveling, and studying

is not only filling up his time but is resulting in many valuable contacts for medical missions.

Dr. Joanne Smith T has been an inspiration with her concern for patients and her spirit of cooperation. Though limited to a three month period of formal language study she has done remarkably well in communication with patients. May 1966 will see her completing a three year assignment; she will be returning to the United States for study.



Miss Patricia Whitener, Director of Nursing during the past three years, will also be returning to the United States after completing her four year term. Pat has ably supervised the work of the 70-80 nurses (always a challenging task especially if the problem of communication is added) and provided both direction and inspiration as she and committee of nurses drew up and published a nursing procedure manual which will be of great value to other hospitals as well as to P. M. C. and its Nursing School.

Mr. George Patton joined the staff in June after three months of language study in Seoul. He has been busy improving the laboratory technician training program and the types and quality of the numerous tests performed. The blood bank situation has been improved by its relocation in a newly erected Quonset given by the U. S. Air Force. This new arrangement allows blood to be drawn without the necessity of large numbers of blood donors waiting in the already jammed hospital corridors.

Miss Margaret Pritchard, Director of the Nursing School, also contributes much to the hospital in supervision of the daily supply distribution to the hospital wards. However, her main responsibility is the Nursing School with its 65 students. Even though the admission to the school is limited to baptized Christian girls who are in the upper half of their high school graduating class, there were 136 applicants for the 22 places in the first year class. So in demand are the nurses trained here that none fail to find jobs after graduation, and many have been chosen to work in Germany, Denmark and other foreign countries.

Two of the jobs that normally fall to the business administrator have been ably handled during the past year by Mrs. Sophie Crane and Mrs. Janet Keller. Mrs. Crane has responsibility for the housekeeping department, a thankless but very important job. This includes not only the cleaning department, but the laundry as well. In addition, she supervises the work of the teacher who is employed to teach school age children who sometimes must stay a long time in the hospital. Mrs. Keller has looked after the sorting and preparing of thousands of sample drugs received during the year. The sample drug program is another example of behind-the scene work which is essential.

The business administrator, Merrill Grubbs, set up a new payroll system based on job evaluation which has helped solve some of the problems involved in the paying of over 200 employee' salaries. The havoc caused by labor disputes in two hospitals operated by missions in Korea made the job of formulating and codifying employee regulations of special urgency; this was accomplished and now each employee knows under what rules he is working.

#### Did You Know That

\$40 pays a nurse a month's salary?

\$400 will take care of an intern for a year?

\$600 will cover the cost of training a first year resident?

\$750 will cover the entire cost of operating the hospital for one day? (Exclusive of missionary salaries)

Statistically speaking the year had its ups and downs. Net patient income was up to a new high of nearly 54,000,000 won (about \$168,000) in spite of the fact that our in-patient days total was down from 51,088 to 47,452 days and our out-patient visits were down from 26,508 to 22,679. The number of admissions jumped from 3,097 to 3,344 and the average in-patient stay was sliced from 18.9 to 14.7 days. From a high of 580 two years ago the number of births dropped to 387, a result, some think, of the government-sponsored family planning campaign.

One of the especially encouraging facts is the large increase in the number of patients who made "decisions" for Christ in 1965. The evangelists recorded 1,092 decisions compared to 691 in 1964. This probably can be attributed to the fact that a new evangelist was added to the staff, making three who are constantly working with the patients. In a survey conducted to find out how many of those who made decisions in 1964 had become church members, it was determined that approximately 37% had become members by the end of 1965. In Korea joining the church is much more difficult than in the United States. In addition to professing one's faith it is necessary to spend at least six months as a communicant and then six more months in faithful attendance before one can be baptized in most churches. Thus it is quite possible that in addition to the 37%, many more will eventually become church members. The Lord is interested in people, not statistics; and we believe and operate on the premise that when the soil is prepared as best we can and the seed is planted, God will take the nourishment provided in the local churches and grant increases of varying sizes. He has already done so and will continue.

While the focus of mission work is usually on the foreign field, it starts at home with the prayers of interested people, the call of those who go out and the support with time, money, and prayers of those who are called to the ministry of support, the missionaries at home. So we turn your eyes away from ourselves to all those who make it possible for medical work to be done here. Name them all we cannot do because each person who gives to World Missions shares in this work, and each person who prays for the work shares, too. Those who have given in



faith and love can be assured that though their name is not recorded here for all to see, it is recorded where He who watches over us all can see. And to Him be all the praise and the glory.

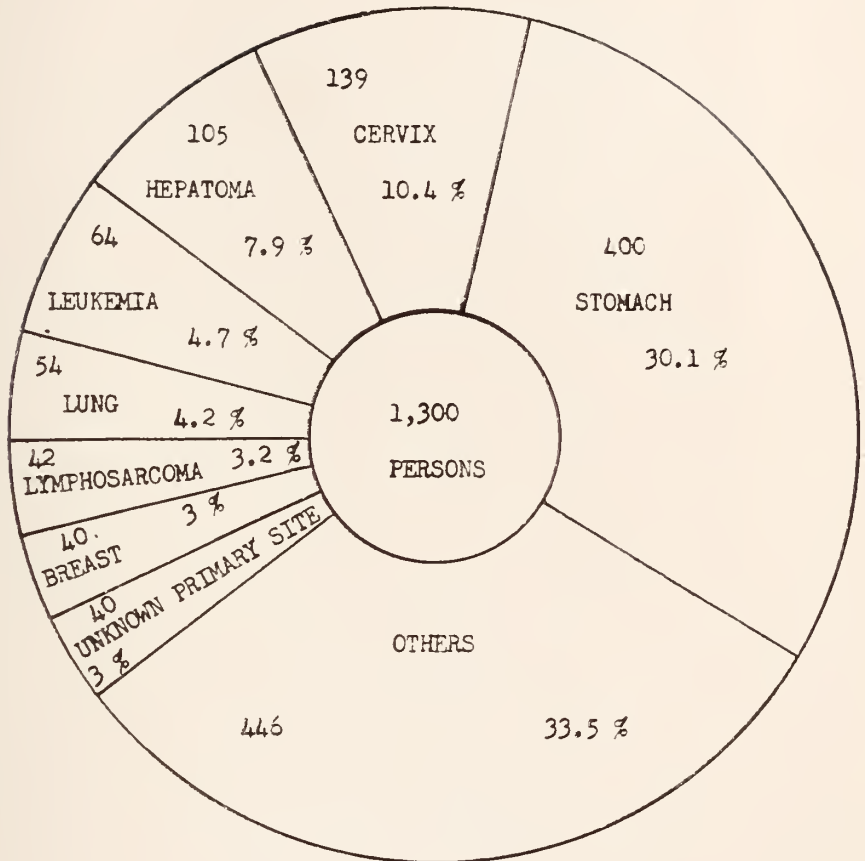
General Statistics-1965

Outpatient Visits	22,679
New Patients Seen	8,472
Patients Admitted	3,344
Average Inpatient Stay (days)	14.7
Inpatient Days	47,452
Average Daily Census	130
Babies Delivered	387
Operations-Major 1,274 Minor 943	2,217

Epilogue: Fresh from watching a delicate heart operation during which Dr. Crane opened the severely narrowed mitral valve of a young mother so that she would be able to live a normal life, the business administrator picked up a current magazine and read how medical science is tackling the baldness problem. (This subject is of some interest to said administrator.) The article stated that the bill for covering a very bald head could total \$1,500, and that people in various occupations are seeking such treatments and "think it is worth the price". He thought about the mother who, until the operation, couldn't climb stairs or a hill without pausing numerous times for breath, who was not able to care for her four-month old baby; yet for 1/10 th the cost of covering someone's bald dome she received the medical help that brought her practically a new life. As we take care of ourselves, our "needs", let's not forget those whom we can help in a vital way.

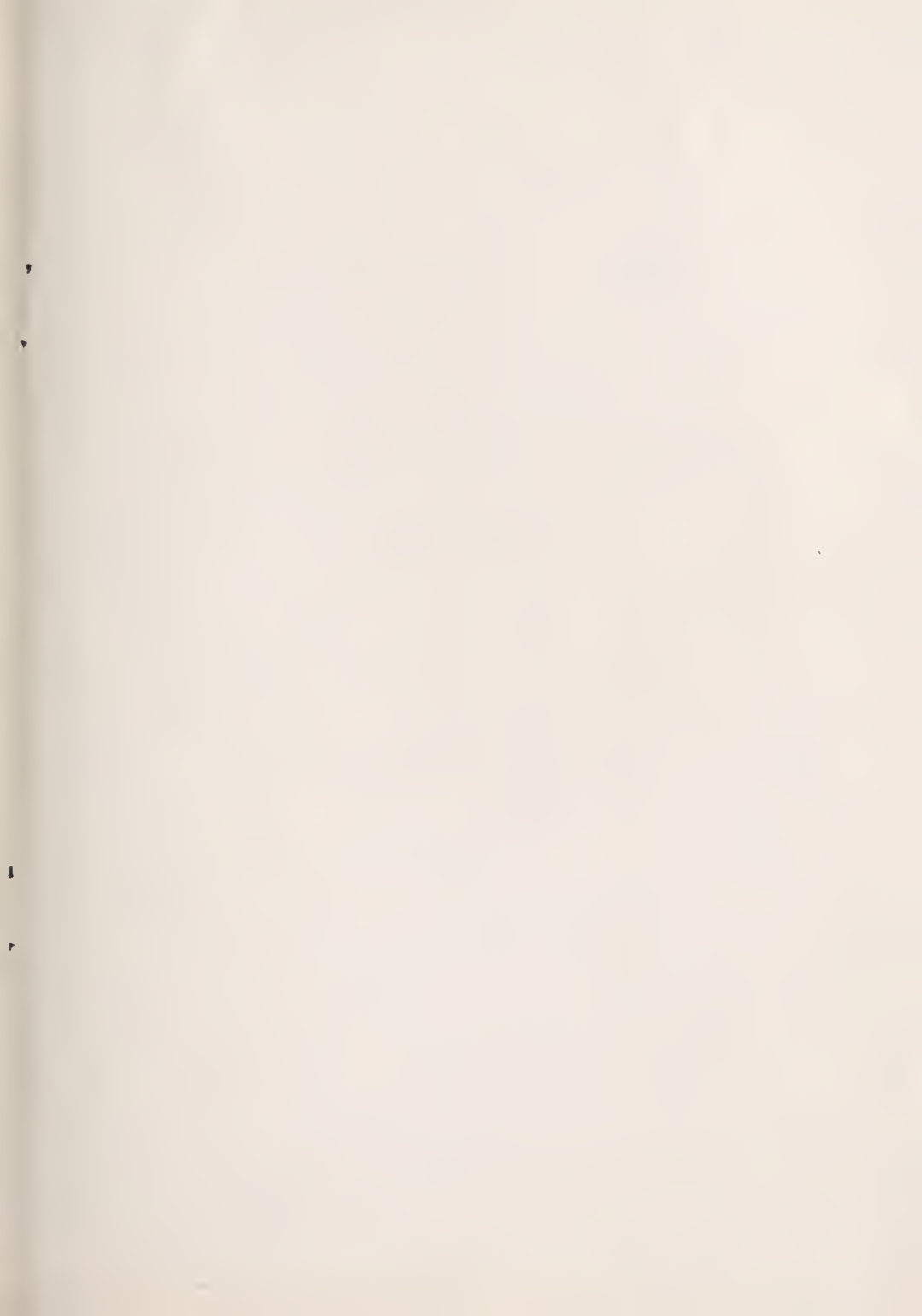
CANCER INCIDENCE BY SITE

1963 - 1965



NEW PATIENTS	PATIENTS WITH CANCER	RATIO OF CANCER PATIENTS
25,984	1,300	19.5 : 1 1 OUT OF 20





PRESBYTERIAN MEDICAL CENTER  
Chonju, Cholla Puk Do  
Korea

is under the auspices of

THE BOARD OF WORLD MISSIONS  
PRESBYTERIAN CHURCH IN THE UNITED STATES  
Box 330  
Nashville, Tennessee  
(37202)

For support of the essential regular budget,  
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Medical Benevolence Foundation  
1701 21st Ave., South, Room 419  
Nashville, Tennessee 37212

Printed by the Mission Press, Chonju